THE UNITARIAN

NOVEMBER, 1907

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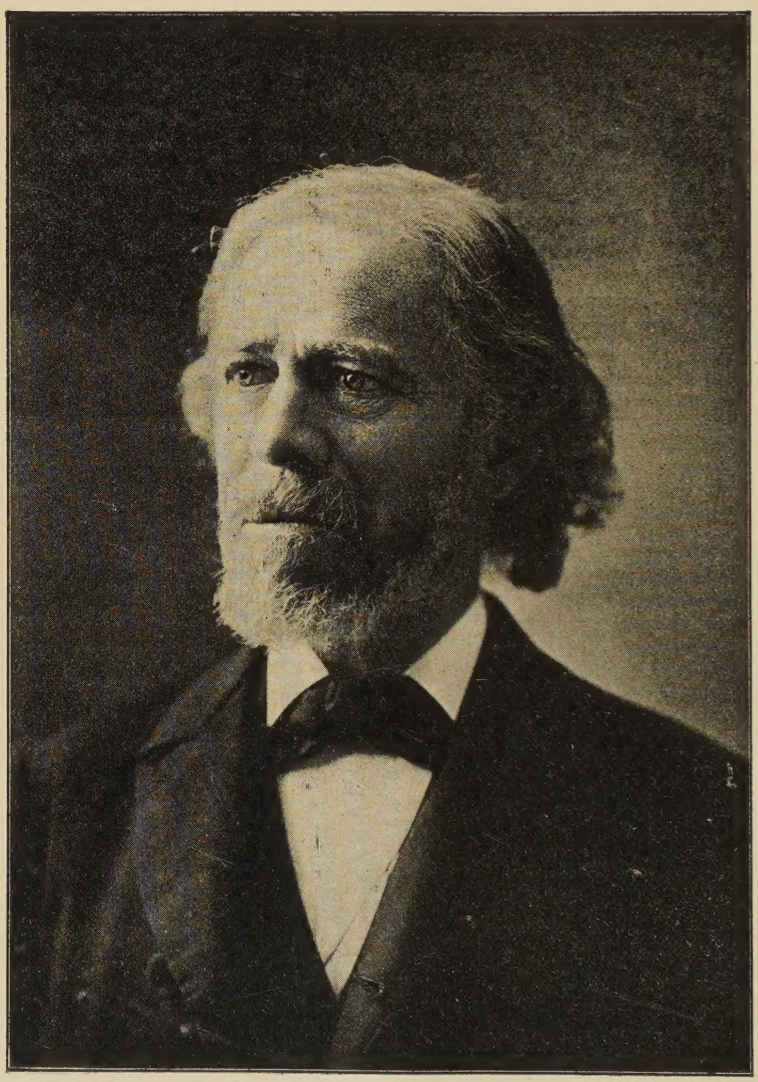

CHARLES GORDON AMES, D. D.

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THE International Council meetings well over, and every body recovered somewhat from the strain of their exhileration, now practical application to home affairs becomes the order of the day. This means first of all another stalwart contribution from the churches to the American Unitarian Association. We discovered last year what we can do: it is our business this year to prove that we can keep on doing it—which means simply that we have discovered it worth while doing. Will every minister take responsibility that his own church stands to its last year's record? For the local minister is the potent factor in the task, if only he will have courage of his possibilities. Every argument that counted for generosity last year counts as strongly this year. There are still church buildings to be erected; new societies to be organized; new projects for the extention of our faith to be pushed on. The demand is as great this year: the prosperity of our people is unabated: we have begun to fix the habit of generosity and to discover the glory of our opportunity. *One hundred thousand at least this year and every Unitarian believer in the land partaker in its gift:* —let us keep the "idea fixed" in our denominational consciousness from this time on to May first.

The month of October is notable for the series of State Conferences held

throughout the central West. These conferences are not all of them numerically large, and churches often lie so far apart that a thoroughly representative gathering is not always possible. Yet these State Conferences stand for something very vital in our denominational growth. There are sections where local conference meetings are simply incidents in Unitarian fellowship, so multifarious are the opportunities of fellowship. Not so in Minnesota, Iowa, Michigan or Missouri. Here fellowship in the liberal cause is oftener a dream and an ideal than a practical reality. Yet the average "Westerner" travels more generously than the "Easterner"; and a vigorous growth of the "conference habit" is something eagerly to be urged for. Let us get together as often as we can and concern ourselves for vital things when we get together. That way lies growth and effectual progress for the liberal cause.

Somebody made motion at the last meeting of the National Conference that in nominations for the council of that body care be taken to select men representing every section of the country. The motion was a wise one, and the new council elected fully meets the requirement. It is inevitable that for many years to come our denominational center of gravity must lie pretty near the Atlantic seaboard; and right royally have the clustering churches about Massachusetts Bay borne the burden of the liberal cause. But we succeed in proving ourselves really and vitally national only to the degree to which we persistently enlarge our habit of a continental view. Again we urge that if possible the next meeting of the Conference, in 1909, be carried away from the Atlantic Coast. Niagara Falls, where there is a good auditorium and considerable hotel accommodation, might not prove impossible. Detroit or Cleveland would be better from a western point of view. Carrying the meeting place so far inland would undoubtedly bring a large demand upon the loyal support of the great majorities from New England which make up the mass of these conference meetings. This must be met by a counter strain of loyalty from the western churches to make their representation large; and on the churches of the Middle States the responsibitity of success would rest perhaps heaviest of all. But the additional pains required to make an effective rallying in a western meeting place would do us all good—the best sort of good, we doubt not, that could happen to us.

It is an easy fallacy of the day to proclaim that the need of the times is more religion and less theology, and that the modern man's interest in theology is very slight. No doubt the world needs a good deal more of religion: never too much. And the interest of men in what theology used to be has surely waned. But we insist that a crying need of the time is *more theology* of the right sort, and that there is scarcely anything in which the average man can more easily be interested if presented vitally. Men are ready for resolute thought about the things of religion: and thought about religion is theology. There is a zest of fundamental frankness and untimid advance in men's conception of God, human duty and destiny, and the divine method of Being, to-day, amongst thinking people

which fairly challenges aggressive courage of utterance from our churches. May we venture the assertion that the average Unitarian minister is too often lacking in this regard. He has not grounded himself in definite, constructive, luminious theological conviction. He is *dillettante* in theology, and runs to individualistic vagary because of philosophic inadequacy. Why not *get together oftener* for rigorous systemization of our noblest thinking?

The *Hibbard Journal* is the best, practically the only organ of progressive thought in theology now within reach of our ministers. Although its contributors are not all of our household of faith, its contents always have focusing quality for the substance of our liberal religious conviction. At the beginning of the year the new *Harvard Review* is to appear, edited by professors of the Harvard Divinity School, and this also will be a valuable organ of constructive liberal theology. We believe that every minister in our denomination should subscribe to one or both of these publications. It takes time to read them, but there is not a man amongst us who can afford not to devote carefully treasured time to reading of this sort. Some of the most disastrous weaknesses of our body we believe are product of negligence in scholarship such as these periodicals stand for.

A "STUNT" FOR NEXT SUMMER.

In order to do an important work well, it is wise to begin the doing of it a long time before the season for its doing arrives. Therefore we speak now about what might be done, for the Unitarian cause next summer.

Of course summertime is chiefly loitering time for most of us. Rational vacationing we heartily believe in, and accept the inevitable conditions which make necessary the general lapse of our denominational work during the heated season. Yet is it necessary to give the season up entirely to denominational idling?

We have indeed some significant enterprises belonging exclusively to the summertime and which are abundantly worth while. The Isles of Shoals Summer Meetings, and the biennial meetings at Nantucket: the summer "Headquarters" work at Chautauqua; our numerous preaching stations at the watering places, etc.—these are all good things; they bring positive results of profit. Yet we suspect that the most ardent friend of any of these enterprises would be slow to claim that there was anything strenuous about them: anything that involved much serious zest of hard work or tingling self-sacrifice; one must admit that their missionary value is of a genially diffusive, rather than a robustly aggressive quality. There is more pastime than toil involved in them all.

Meanwhile we read of things of another color happening elsewhere, while we loiter. For instance last summer, when all of our "All Souls" and "Church of the Messiah" folk in New York were supposed out of town, some people were yet left in the hot city, and a vigorous, aggressive, unintermittant campaign of out-of-doors gospel meetings was prosecuted by some enterprising people, gathering on week-days and Sundays large audiences in Wall Street and in the parks to hear, not exactly our sort of theology, perhaps, and yet

to hear a good deal of plain and wholesome religious talk that had kindling spiritual quality.

Again we have been interested to read in our English exchanges of things being done there in the Unitarian Van movement. A year ago THE UNITARIAN told the story of the first season's experiment, and it was most stimulating reading. This year's records are still more interesting, and we are glad to present in another column some account of the achievement. This year the vans have been on the field, *hot at it,* week in and week out, with most unremitting seriousness of endeavor.

This is not summer picnicing: it is not "genial diffusion": it is aggressive campaigning for the liberal faith; and it seems to meet with some evidences of the need there is for it.

Of course England is not America; an English summer is not as hot as ours usually (though a bit wetter, we suspect by accounts published). English people are no doubt more easily attracted to religious discussion than the average American; there is a frankness not to say gaminess of "back-talk" expected which gives zest to the English evangelistic method.

Yet after all "folks" are much the same the world over, and religion can be made interesting to all sorts and conditions of men, if only an interesting method of conveying it be used. We believe that there are unlimited possibilities for missionary work of this sort in our own country if it could only be presented in the right way.

It would take money; it would take men of courage, pluck, phenominal common sense, and genuine passion for hard work; it would involve some sacrifice of certain traditions of dignity and "denominational reserve" (we speak gently), which have been our chief handicap in the past.

But the money, the men, and the spirit of "consecrated rashness" needed for such an enterprise *can be had for the asking*, we confidently believe, if only the enterprise can be well introduced to our people. Why not begin to think about it now? Why not put the challenge definitely to ourselves in advance: *are we good for this sort of thing; and will this sort of thing be good for us?*

For instance: suppose we put to test the out-door method of "hard work for Unitarianism in hot weather" in some definitely selected territory,—a swath of country round about Meadville (where conditions are as hard as they can be anywhere, yet some things are significantly to our advantage); or a bit of unchurched country in Maine: or an un-Unitarianized corner of Connecticut, or the best section of Ontario, Canada,—any one such section chosen as field of concentration: a wisely selected group of lusty young ministers organized to work the ferment of the scheme throughout the winter, and if possible, the potent smile of the American Unitarian Association assured to give the enterprise denominational standing; and then a frank appeal to our people to take the risks of their hopes in such a venture:—would our friends in England who have already taken the hazards, advise us that our rashness was folly?

Held our eyes no sunny sheen,
How could sunshine e'er be seen?
Dwelt no power divine within us,
How could God divineness win us?
—*Goethe.*

The Sincerity of Faith

BY REV. THOMAS R. SLICER

I SUPPOSE the simplest thing to understand in the world is utter sincerity. It is therefore the more amazing that so many contrary definitions are given of it. Doubtless at bottom the word "sincere" means "without wax". If this definition is correct it originated with the idea of an unsealed document, a document that was open and might be read of any person. However that may be it certainly represents the sincere mind; a sincere mind is completely without mental reservation. It is open to be read of those to whom it is shown.

There is a larger interpretation of faith than is dreamed of in any such enquiry as that. There is the faith the apostle who wrote to the Hebrews spoke of, the *substantia* that lies under all the show of things, the substance of things hoped for, the evidence of things not seen; in other words there is the faith that is a moral certainty, that awaits proof not because it needs to be assured but because it needs to have that proof explained. The man who knows a spiritual reality knows it before any man can demonstrate its proof to him. I think the definition that appeals most to me is that given by one of our own men: "the conviction that there is something in the universe that corresponds to my best". And the reason that we are so unfaithful, that we are so touched with the taint of infidelity in some aspect is that we are not concerned for the most part about our best but are concerned more nearly about our second-best. By making shift to live, in providing methods by which we may get on, in dwelling in the environs of life rather than in life's citadel, by marching out upon the margin of our days instead of dwelling at the centre of our peace, we are devoting ourselves to our second-best, and when a man is devoting himself to his second-best there is no object in which he can have faith, because he is only making shift to get on. In other words he is either afraid of the universe that it is not ordered and so he cannot trust it, or he is afraid of himself in that he is afraid to let himself go, and instead of marching the paths of life with head erect he is content to mark time where he stands, under the impression that because he is in motion he is therefore in progress.

"Faith is the conviction that there is something in the universe that corresponds to my best", and when a man is abandoned to the best that is in him and is letting himself go along the height of his bent and is calling upon the utmost of his power to vindicate his place and function in the world, then he is in the attitude where he may enquire what that is in the universe that corresponds to his best. All else is a dialect of life, a mere convention, convenience, and temporary provision. For the most part we live as opportunists instead of crusaders bent upon the adventure of the soul.

Now I am constantly met by the statement that this is asking too much, that this is transferring the strenuous character of our days to the processes of the human spirit. I ask you very frankly which is the centre of gravity, and where does the emphasis fall? Is it worth while to have our common life so strenuous that ordinary activities are conducted in terms of agony and to have no stress laid upon the human spirit that it shall furnish the strength to turn that agony into victory? My own conception of life is that man is a spiritual being and that all the achievements which are worth while in his history have the first area of their endeavor in the human spirit itself. I speak of

this because there is a great confusion in the public mind as to the field of faith's exercise. I suppose during the thirty-eight years of my ministry a hundred if not a thousand people have brought me vexed questions of belief. Why any one person should carry such questions to another person is always a mystery to me, as it seemed to Emerson when someone reproached him with having no disciples and he said: "It is my pride that I have been speaking what I believe to be true for twenty-five years and I have no disciples. What should I do with them if they came to me? I should have to send them back to themselves". And it is the very analysis of this difficulty that lies in that answer. The things proposed to me as perplexities of faith are almost never in reality questions of ultimate faith but almost always of mental belief, or obliquity of moral direction, questions as to whether the conscience will stand just so much strain before it breaks, or as to whether this or that proposition is intellectually true; and all the catalogue of these difficulties if you had it before you in specific detail would be found almost always to deal with some confusion of thought or with some indirection of will.

Churches are organized on the difference between one aspect of a proposition and another. And none of these things have anything to do with faith, the sincerity of which I am trying to introduce to your minds under this aspect: "I know whom I have believed." So inveterate is our tendency to drop into believing about things, believing propositions concerning things, believing statements as though they were the things themselves, definitions as though they were the things defined; that this phrase that I have given you is quoted nine times out of ten erroneously simply by the general habit of the public mind. It is quoted "I know *in whom* I have believed", which is an entirely different proposition, You do not believe in your best friend, you believe him. You do not believe in the love that graces and glorifies your days, you believe it; it is part of the equipment of your life, you believe it as you believe that breathing keeps you alive, that heart-beats are essential to life, that power and motion are essential to existence. You do not believe in th air you breathe, you breathe it; you d not believe in your food, you consume it; you do not believe in your sleep, you surrender yourself to it; you do not believe in your health, you simply are well; and yet nearly everyone says: "I know in whom I have believed" in a kind of enervated anæmic way instead of saying one soul has committed itself to another, instead of saying "I have had a message, I have had a proclamation from that other love that is mine, and I know it to be true, and I am persuaded after all the debate of my mind, after all the struggle to believe, I am persuaded that he will keep that which I have committed unto him until that day", and the day of crisis in the apostle's mind awaits in some aspect or other every faithful soul.

Let us now apply a test to this matter of faith and belief. I think I may assume that the people who worship in the church to which I minister will grant me at least this, that I am much concerned for the outcome of its services, that I am much concerned for the spiritual life they and I are to live together. But I say to them with absolute sincerity I am not concerned at all as to what you believe. Not at all. I should much rather know that every man and woman here in God's presence believed differently from the other, as proof of vitality and mental power than that you were all cast in the same mould and could be rallied by some slogan of a creed. You owe it to your individuality that you shall use your minds after their own order and measure your approach to the propositions of life according to the time of your own apprehension.

People say to me, "You have no creed"; I say, "Why should we have a creed? In the first place it would not

last twenty-four hours with any thinking man or woman, in the second place, it could not be proposed by any one person to another with any certainty that it would be believed in the same way by each of them". The church is organized as a community, it is a group of diverse interests dedicated to a common end. Each family lives its own life, each mind orders its own thought, but one purpose prevails and that is the bringing of the Kingdom of God into the world, and when we can believe what Edward Everett Hale is saying almost every time he says anything, that we are living with God in heaven among men now, then we have accomplished what the church is for. So I say very frankly I do not care what you believe.

Suppose a man came to my church and said "I believe that Jesus Christ is the Almighty God", I would not talk with him a moment, I would say "Why do you come here?" and if he replied that he wanted to worship here I would say, "Then here is the place for you to worship", and if he asked me if I believed that Jesus of Nazareth was the Almighty God I would say that I believe that Jesus was a man of like passions with ourselves, a human being in the strictest sense of the term, and if he turned away to go elsewhere I would welcome his departure as readily as I had welcomed his coming; I have no charge of a man's mind.

But if a man came to my church and said: "I believe you can pay eighty cents on the dollar and be honest, when you might pay a hundred, that you can accept railroad rebates and be honest, I believe you can lead a double life so long as the life you show is fit to be seen, what would be the difficulty with him? It would not be a matter of an intellectual difference between his position and that of any Christian church. I would infinitely care what was his faith concerning life, though what he believed about ancient history, or creed, or dogma, while it might be entertaining, could not be taken seriously by any thoughtful man.

Let me work this out. The way of life marches to what command? Which way does it front? How does it behave? There is the sincerity of faith, and there are the varieties of belief.

Let us take another test as to the sincerity of faith. There is a passage in one of the epistles that I am very fond of, in which the apostle says to the church "Add to your faith courage". The English word there is virtue, but it comes from the word *vir*, a man. Add to your faith what becomes a man. If you take that and apply it to the matter in hand you will see how it works. If you add courage to temper you get violence; if you add courage to insincerity and deceit you get systematic lyin —a man who has the courage to be a systematic liar is a man of high courage though he is not a high type of man; if you add courage to belief you get controversy—if you have enough courage you may get a church trial, if you have courage enough and the laws will allow you may make a bonfire of the faith of other people. Add courage to the thing you have in hand and you see what the result is. Add courage to benevolence and sweetness and goodness in a man, and you have simply raised to the *nth* power the thing that is already a blessing in the world. It is a simple test. It is like saying, here is a man that is fairly well, add health, and he is perfectly well, and he will say, as Emerson did, "Give me health and a day and I will make the pomp of emperors ridiculous." That is what happens to a man who feels "fit". There is a man who has just enough to decently inaugurate a commercial enterprise, add means and if his principles are right you get a master of finance and a captain of industry, you have simply raised it to the square or the cube of his efficiency. Here is the sterile plain with its dew almost imperceptible and its rain at long intervals and its produce consequently negligible; add irrigation, add the downfall from on high, if you cannot coax it from the clouds coax it from the rivers that get it from the clouds, and then it

may happen, as I saw the other day had been done, that an alkali desert had been brought under cultivation because they had added three streams to it. You add the downfall from on high to sterility and it blooms and fructifies and bears harvest.

It is the test whether your faith is the real thing that you can add courage to it and get a good result. Is it a faith that God is good? add courage to it, and you will carry the message of God's goodness in your own splendid behaviour and encouragement of other men. Have you faith that this is an ordered world? add courage and you shall instantly listen for the footfall of the law that you may catch its rhythm and fall into step. Have you faith that it is good to bear an injury rather than to avenge it? add courage and you shall be a conqueror in the very act of surrender. Have you faith that all things work together for good to them that love God? add courage and at once out of the swirl and maelstrom of your distress you rise calm and confident that you can wait until God is ready to show you the good for which all things work together.

Many a man stands looking at life that is being wrought upon the anvil of some great distress, taken out of the fire of some burning affliction. I never quote that text about all things working together for good without having a picture in my mind of the stroke of the great hammer and the tinkle of the little hammer as they mould the blade that has been molten in the fire and that is being shaped and given an edge and a fitness for some purpose. I know whom I have believed. God is real and is never dumb; I can hear what He says, and I am entitled to take Him at his word. He is never absent; I may know that He is near and I may take Him for the great companion of my days. I know whom I have believed, and I am persuaded to finally trust the ultimate good. After all the years of struggle I am persuaded, says the soul, that he will keep that which I have committed unto him. This is the sincerity of faith, that lets itself go in absolute abandon,—not a proposition of the mind, but an experience of the soul. "I know whom I have believed."

Opening at Hackley

It would be difficult to find any place more beautiful than Hackley is these autumn days. Not alone is the place itself in excellent condition,—the country all about surpassingly lovely, and the weather ideal October,—but there is an atmosphere of good feeling and work about that gives a stranger, even, the idea that here things are doing! The school opened this fall with an increased enrollment, and as fine a set of fellows as one could wish to see. There are five new teachers and they are all of the true Hackley type; manly men, who would scorn an underhand act, or a deal that wasn't square, and who are winning the boys as well as teaching them. The athletic situation looks good. Foster of Harvard, an old Hackley boy and Captain of the Harvard team is back as instructor now in his old school, and he is training the foot-ball team.

The new Gymnasium is nearing completion, and the swimming tank is a beauty, while the new tennis courts provide amply for the boys who do not play foot-ball, giving entire satisfaction. There are rumors of a great time on Hallowe'en. In the dining room is to be a roaring fire, and there is talk of a play to be given by various stars!

The twenty-seven new boys are good material apparently, and in every way the prospects of the school are bright. It is pleasant to feel that there are friends looking with interest to the development and growth of this school, and it is always a pleasure to see our friends at the school. The Sunday afternoon service is an attractive time to see the entire school together, and the after-tea sing on Sunday night is one of the pleasantest features of the week We welcome the kindly word and the friendly deed, but above all we prize the honest faith in us and our future.

FIRST UNITARIAN CHURCH OF PHILADELPHIA

Our Historic Churches

X. First Unitarian Church of Philadelphia

THE history of this church is of [illegible] existing society in the country organized on a Unitarian basis, with the Unitarian name. Other and older churches in New England had reached an avowedly Unitarian position, but they were the ancient Congregational societies which retained the local titles, usually without theological implications, under which they were founded, or which had later become attached to them. Thus King's Chapel in Boston, under the ministry of the distinguished Dr. James Freeman, had already effaced trinitarian suggestions from its liturgy, but it did not adopt the Unitarian name in its title as a church. Many societies in England had also become Unitarian in belief, but continued, as they still continue, to call themselves Presbyterian or Baptist. But the group of Philadelphians who formed this church deliberately adopted the Unitarian appellation, securing legal incorporation under the title "The First Society of Unitarian Christians."

The origin of the society was due to the interest aroused by the celebrated Dr. Priestley, distinguished as a scholar, a philosopher and a theologian. He had been driven from his home in England by the persecution of those to whom his theological, and still more his political, views and sympathies were abhorrent, and had removed to America to make his home in Northumberland, Pa. On his arrival in 1794, Dr. Priestley, who was best known here for his scientific attainments and his sympathy with democracy, received an enthusiastic welcome. On landing in New York he received two formal addresses of welcome, and leading citizens vied with each other in offering hospitality. He was already the friend of Franklin, in Europe, as he became the friend of Jefferson and John Adams here. For the honor of England it should be briefly mentioned that many of the best persons of all ranks and sects indignantly repudiated the outrages perpetrated upon him, and sought to atone for them, in part, by the most honorable expressions of regret and sympathy. One of the most interesting of these came from the University of Cambridge, with a silver inkstand, the inscription on which says, in part, that the givers regretted that this expression of their esteem "should be occasioned by the ingratitude of their country".

After a short visit in Philadelphia, Dr. Priestley withdrew to Northumberland for greater leisure in prosecuting his studies. But early in 1796 he returned to the city and delivered a course of lectures on "The Evidences of Revealed Religion". The congregations which attended were so numerous that the commodious auditorium could not contain them. The interest thus aroused suggested to some of Dr. Priestley's friends the founding of a church that the great preacher might be statedly heard. He was unwilling, at his already advanced age, and pressed by his important studies, to accept the responsibility of a new pastorate. He advised the persons interested to organize without a minister and to conduct their own services. It is remarkable that this suggestion was followed—almost more remarkable that it practically succeeded and was justified in the establishment of a society which has now lasted over a century.

On June 12th, 1796, the first meeting of the new church was held, and the organization came into formal existence. Its original membership numbered fourteen, all Englishmen, nearly all young men. The illustrious clergyman associated himself with them as a lay mem-

ber, and his autograph enriches the Records of the Society. He is said never to have conducted service, although from time to time he visited the city and gave lectures, before the close of his career in 1804.

The plan adopted by the Society for the conduct of their meetings for worship was as follows:—each member agreed in writing to conduct service in turn, reading sermon, prayers and hymns. This engagement was long kept, but by degrees it so far lapsed that worship was usually led by one of three faithful men whose names deserve to be recorded here: John Vaughan, Ralph Eddowes, James Taylor. The first of these was the Secretary of the American Philosophical Society, founded by Franklin, and still flourishing. For twenty-nine years the church continued under the ministrations of these worthy and devoted laymen, who besides the Sunday services, performed marriage, baptismal and funeral services, in all respects as clerical pastors. Mr. Eddowes and Mr. Taylor wrote their sermons and a volume of the former's discourses was printed.

So remarkable was the vitality of this society that about seventeen years after it was founded it proceeded to erect a house of worship. In their earliest days they were so unpopular that it had been difficult even to hire a room for their meetings. But the fulminations of some of the orthodox clergy, and the growing freedom of thought gave them increase sufficient for so responsible a step as the purchase of a lot in a conspicuous situation on Tenth and Locust Streets, and the expenditure of nearly thirty thousand dollars upon a church edifice. It is interesting to note that though unpopular, these stalwart Unitarians received the pecuniary assistance of various outside friends whose respect and confidence they had inspired.

No good picture of this first church is known to exist. A naively-drawn water color sketch shows it to have been an octagon of brick, and it was large enough for an audience of two hundred and fifty or three hundred persons. Its plan was probably suggested by recollections of some of the small "chapels" used by the dissenters in England. The little goblet-shaped pulpit was perched high upon the rear wall. The history of the modest edifice was brief, and few recorded events are connected with its walls. The dedication took place in 1813, a stirring and trying year for Philadelphia and for the country. The war with England was at its height. Political passions ran high and business was in a state of depression. A British blockade cut off commerce, and British troops were laying waste the country down the river just at the time the new structure was growing to completion. On Sunday, February 14, 1813, the Society consecrated the little building to the uses of religion while the drums of the recruiting sergeants were only sleeping over the sacred day. No record exists of the placing of the corner-stone of this building, although one was formally laid, nor of the services of dedication except that the sermon was preached by the indefatigable and truly reverend Ralph Eddowes, from Joshua XXII. 22, "The Lord God of Gods, He knoweth, and Israel he shall know, if it be in rebellion or if in transgression against the Lord that we have built us an altar."

Twelve years later the Society's first clerical pastor was installed. The lay readers were now advanced in years; the Society was stronger; the supply of ministers was more abundant. A wise choice was made in calling William Henry Furness to the service of the church. He was only twenty-two years old, but a youth of wide culture and great intellectual promise which was amply fulfilled during his pastorate of fifty years. The Society was thus provided with a minister who was to remain closely associated with it for more than seventy years, since his venerable life did not end with his pastorate. But he was destined promptly to destroy the little edifice, for such was

his genius as a preacher that it soon became wholly inadequate, and three years later it was demolished to make way for a large one on the same site. On Tuesday, March 25, 1828, the corner-stone of the second edifice was laid, with services in which the aged lay-pastors of the Society all took part, the youthful clerical preacher delivering the address. On the following November 9th the building was dedicated.

This new building was one of the finest church edifices up to that time erected in Philadelphia. It was of the Greek temple style much in favor at that period, the front of marble, with a broad portico sustained by four doric columns, approached by broad and high steps. Before it was an ample plot which became filled with the graves of its people, shaded by fine trees. Here proceeded, during the long term of which we have spoken, the life work of one of the most remarkable of American Unitarian ministers. Mr. Furness from the beginning showed himself a man of absolutely independent mind; gentle in utterance, but utterly firm and fearless in the declaration of what to him was truth; an advanced and progressive thinker in religion, strikingly original; above all maintaining the ethical emphasis in all his enquiries and proclamations of truth. His sermons and other writing contributed much force to the more radical forms of thought which were beginning to prevail, while in the moral issues before the country, especially slavery, he became one of the most influential leaders among those who were trying to redeem our country from the great evils which had fastened upon it. His anti-slavery convictions were the more difficult to maintain in a city so largely influenced by the not distant South, and in which opposition to the abolitionists was so intense. At one time his congregation was greatly depleted, on account of his views, and he offered to resign, but his resignation was refused, and new-comers drawn by his firm stand, filled the places of those who withdrew.

Dr. Furness also exerted a great and widespread influence into the publication of successive volumes embodying the results of his New Testament study. His thoroughly humanitarian analysis of the nature of Jesus, illustrated with exquisite grace and recommended equally by a touching reverence and a skillful logic, greatly promoted the development of Unitarian thought in the direction of the pure humanitarianism which it has now decisively reached. Probably no single influence in those formative days did so much in this direction, unless it was the powerful preaching of Theodore Parker. Dr. Furness's first volume ("Jesus and His Biography") appeared but a few years after his ordination and the effect was thrilling and widespread. It was followed, at somewhat short intervals, by others, constituting a series of works probably as original in character as any one ever produced.

As the fiftieth anniversary of his installation approached, Dr. Furness announced his resignation. In 1876, Rev. Joseph May was installed as his successor. The formal exercises occurred on January 12th. In an address of welcome, Dr. Furness alluded to his life-long friendship with Rev. Samuel J. May, the father of his successor, with whom he had been closely associated, not only as a fellow minister, but in the work of anti-slavery reform. Of Boston birth and congenial training, the sympathy between the elder and younger ministers was very close and their relation almost paternal-filial, through the score of years during which, in the highest vigor of mind and body, Dr. Furness remained pastor. The lines of his successor's work closely followed his own, being those of a Unitarian of the radical school, with strongly ethical sympathies, and Mr. May early became associated with various public movements for the moral and political improvement of the community. He also promoted the closer union of the Society with the fellowship of Unitarian churches.

In 1881 changes in the distribution of population having made the situation of the church edifice no longer favorable, a movement was begun for removal to a better site. This culminated in 1885, in the erection of the present beautiful and convenient church on Chestnut Street above 21st. On February 1st, the last service was held in the old building and a sermon of farewell was preached by the pastor. Already the chapel of the new building had been erected and to it the services were at once transferred. On March 25th, 1885, the corner stone of the new church was laid with interesting exercises. An historical and dedicatory address was given by the pastor, in the course of which a glass vase, taken from the corner stone of the second church, was opened, its contents displayed, and a document found within read to the congregation. Proceeding from the chapel to the vicinity of the stone, Mr. May pronounced the formal words of dedication, and Dr. Furness gave the benediction.

On the occasion, early in 1886, of dedicating the new church, a notable conference was held, our leading ministers of that period being present in large numbers and large audiences gathered for the meetings of more than two days. The sermon of dedication was preached by Rev. James Freeman Clarke. Subsequently to this, the new edifice was several times the scene of similar gatherings which widely engaged the attention of the community. One of these was connected with the dedication of a very beautiful marble monument to Rev. Joseph Priestley, and another with placing upon it of a bronze portrait bust. In both of these prominent lay speakers, men of science and historical students like John Fiske, participated, as well as our leading clergy. The church, a handsome gray stone structure, with a low tower, is now adorned with a great number of beautiful stained-glass windows, memorials of departed members. Among them are of the wife of Dr. Furness. After his own decease in 1896, at the age of nearly ninety-four, an exquisite marble monument, richly adorned with mosaics, was erected and forms a beautiful and fitting pendant to the monument to Priestley. From the second church were brought two marble monuments commemorating three lay-pastors of the early day.

The pastorate of Rev. Joseph May lasted for twenty-five years, at the conclusion of which period he desired to lay down its responsibilities, and resign his office. He was immediately succeeded by Rev. James H. Ecob, D. D., a brilliant preacher, formerly of the Presbyterian church, whose ministry lasted from January, 1901, to June, 1907, when he resigned. At the present writing there is no minister settled over the church.

To Our Subscribers

We make this proposition to those of our subscribers whose subscriptions are soon to lapse: Until January 1st we will extend the time of expiration of subscription six months, for every person sending the name of a new subscriber with a dollar to pay for the year's subscription. You doubtless have a friend who needs only to be reminded that he ought to have The Unitarian in his home: or perhaps you have a nearer friend to whom you would like to make a present of a year's good reading. Is not this your opportunity?

As Ye Sow.

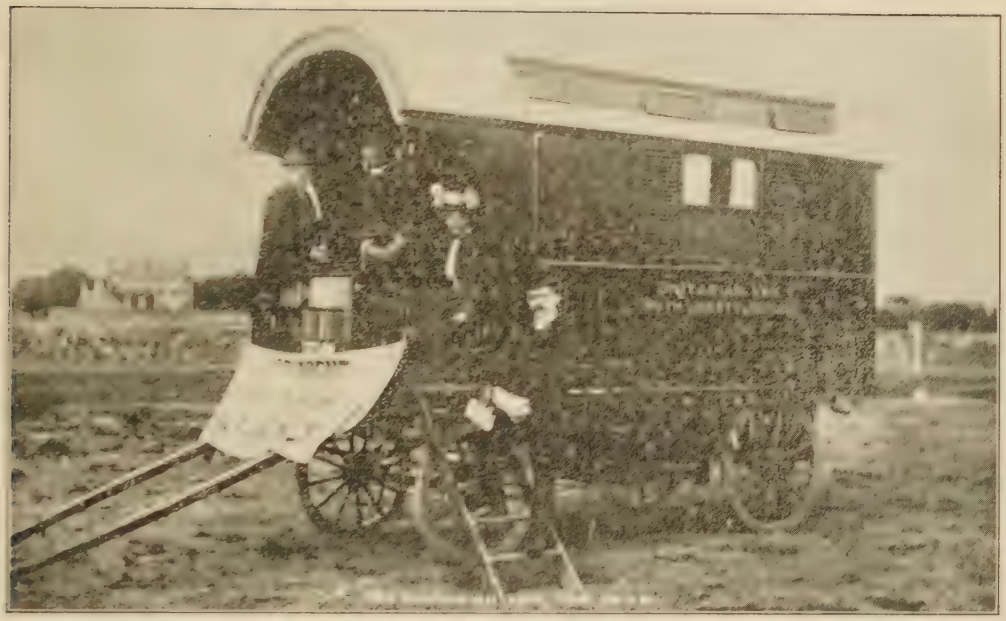
BY GRACE F. PENNYPACKER.

"My Father worketh hitherto
And I work", said the Lord.
A special work for each to do
His vineyards wide afford.

Co-laborers with the Master dear
The profit is our own
If we can make two blades appear
Where one before has grown.

The vineyard laborer must not scorn
The laws of vines and twigs;
Grapes are not gathered from the thorn,
Nor from the thistle figs.

But effort makes its own success—
He reaps who wisely sows,
And makes the very wilderness
To blossom as the rose!



The Remarkable Success of the English Unitarian Van Mission

BY REV. JABEZ T. SUNDERLAND

MOST of us who have watched the progress of the unique Unitarian Van Mission which our brethren in England have been carrying on for now two seasons, have doubtless been surprised as well as greatly gratified at the striking success which has been attained. In THE UNITARIAN of last January I told the story of the mission's inception, and of its operations during the first summer. The subject has attracted so much attention that Mr. Badger asks me to continue the story in its larger developments during the season just ended.

Among the English delegates to the recent International Congress in Boston were a number of ministers and laymen who have been workers in the Van Mission. One of them was the Rev. J. P. Spedding of Rockdale, who, more than any other minister, has been the leading spirit of the whole Van movement. Unfortunately he was late in arriving at the Congress, his steamer having been seriously delayed, so that we were not permitted to hear as much from him there as we desired. But he attended several local conferences after the Boston meetings were over, and there told with great acceptance and power his profoundly interesting story.

The Van movement is simply an earnest, straight-forward, practical effort to carry the Unitarian Gospel to the people of England outside of our organized Unitarian churches. It is the work of men who believe that we have a gospel, a real gospel which is different in important respects from that of any other church, which is everywhere needed, and which large numbers

of the people will gladly hear if only we will carry it to them. The animus of the movement is not mere sectarian zeal, but that large, generous and living missionary spirit which says "It is more blessed to give than to receive".

"Make channels for the streams of love
Where they may broadly run".

"To give is to live,
To deny is to die".

"He who sees his brother have need and hath not compassion on him, how dwelleth the love of God in him?"

The Van Mission everywhere declares its object to be "to present the truths and principles of Unitarian Christianty in a free and open manner without any wish to interfere with or to disparage the work of existing agencies and to co-operate with them in combating the evils and meeting the social and religious needs of our time."

Last year there was only one van in the field. That was an experiment undertaken with fear and trembling. Many predicted certain failure. But instead of failure there was marked success. The van spent the snmmer (six or seven months) travelling about and scattering the need of Unitarian thought in Lancashire and Yorkshire, in the general vicinity of Manchester. The results were so encouraging that money was raised for the equipment of three more vans, and during the summer just passed there have been four in the field, one near London, two farther north in England, and one in Scotland. The success has been quite equal to that of the preceding season.

What are the vans? They are large covered wagons, each attractively fitted up with accommodations for two men. Each carries a small organ, a little library of liberal books, and a large supply of tracts, pamphlets and hymn leaflets. Each wagon has on it in large letters the words:

UNITARIAN VAN
TRUTH, LIBERTY, RELIGION

The vans move from village to village and from town to town, choosing places generally where there is no Unitarian church, and remaining from a day to a week in each place. As soon as a van reaches a locality where it is to stop, a placard is attached to it announcing a meeting in the evening at a given hour at which Liberal Christianity will be explained. Then the two "missioners" go about the place circulating literature, meeting and talking with the people and inviting them to the evening service. At half past seven the service begins with singing. Then follows scripture reading, prayer, other singing, addresses, questions and answers, a hymn and benediction. The devotional part of the service is never omitted. The hymns are of the most devout and uplifting character and intellectually of the highest order; the tunes used are of the best, all mere catchy popular revival tunes being avoided. The speakers never choose sensational themes. Everything about the service is earnest and dignified, nothing sensational is ever indulged in. The addresses, upon the most living and weighty religious subjects, are directed straight to men's intelligence, consciences and hearts. Nearly always the response is most gratifying.

The questions and answers are an important feature. They show that what the speakers have said has struck home. Especially are the people eager to hear about the liberal or Unitarian way of looking at all the great doctrines of religion. So intent are the questioners, often, that the meetings cannot be stopped at half past nine, the regular hour, but have to be carried on to ten. And after they are over it is common for numbers to linger to ask questions of the missioners privately.

Of course there are many difficulties to be overcome in this Van mission work. The first is to arrouse the indifferent Unitarians, to strengthen the timid and fearful, to overcome the opposition of the conservatives who fear new things and wonder if vans are quite proper and dignified. The next is to rally a body of workers who are full of faith and courage. The next is to raise

the necessary money. But this depends upon the other; for as soon as there is enthusiasm and earnest effort the money is sure to come. In England the Van Mission has refused to take money from the general funds of the British Unitarian Association; the men at the head of the Mission have said: We must have money given for *this*; the Mission must stand on its own feet. And the money has not failed to appear.

There are difficulties in the field after the work has begun. The men in charge must be wide-awake and thoroughly practical men. Three of the English Vans have been in charge of laymen. For each Van there is one "permanent missioner" who accompanies the Van all the season through and has general direction. Then there are ministers and laymen, a large number, who have promised to help and are scheduled for definite dates, each to render service with one or other of the Vans during a period varying from two or three days to as many weeks. Of course these ministers and laymen are not all equally efficient as preachers and workers; but it has been a surprise that the average of efficiency has been so high.

One of the difficulties in the way of the work is the weather. This is a greater difficulty in England than in America, for over there the skies weep so easily. During the past season a large number of meetings have been either entirely prevented or greatly reduced in numbers by unfavorable weather. But all that is needed is patience and good cheer; fair weather comes at last and then the storms and disappointments are forgotten. Many other things besides the weather influences the numbers who attend the meetings. To-day the attendance may be a mere handful and to-morrow many hundreds. Some audiences have reached a thousand, and even much beyond that: those of four, five and six hundred are frequent. The average attendance per meeting for the whole of last season (163 days) counting rain as well as shine, and country places and all disappointments was 176 persons. This is simply amazing The figures are not all in yet for this season, but the indications are that the average will prove even higher still. When the Van Mission was first planned nobody dreamed of such numbers. Much more than 100,000 persons have been reached with our gospel the past summer, a large part of whom had never heard a Unitarian sermon or read a Unitarian tract. Think of it! This is missionary work in good earnest. And what is the cost? *Less than a penny per person reached!* Compare this with the cost of our churches.

Of course the Van Missioners meet with some opposition—sometimes indeed with opposition that is very persistent and bitter. Ignorant and bigoted men who believe our views to be wrong and dangerous, not unfrequently think they do God's service by disturbing the meetings and trying to break them up. Here a man sets himself to the task of contradicting the speaker at every possible point. Here another carries on a loud running comment on the address, aiming to destroy the effect of what is said. Here a man stands up in the midst of the meeting and persists in reading chapter after chapter of the Bible in a loud voice with a view to making it impossible for the speakers to proceed. Here a company make their appearance on the outskirts of the listening crowd and begin singing orthodox hymns in opposition. Here one or more orthodox preachers or laymen undertake to make speeches, to confute what has been said. Here a man rises and begins to rail at the speaker, calling down the curses of God on him and the Van Mission, and warning all Unitarians that they are going to hell. This has happened a number of times. Of course these disturbances are unpleasant; but their influence is to help the Unitarian cause rather than hurt it. The companies that the Van Mission draws together are generally earnest and thoughtful, and such companies

believe at least in justice, good manners and fair play.

On the whole the Van Mission is well received. Even in places where at first its presence is resented, it is not uncommon for the sentiment to change, the congregations to increase, and the meetings to end with votes of thanks, and many expressions of good will and of desire for the Mission to return at a future time.

A considerable amount of Unitarian literature is sold, a large amount of that which is free is taken, and some thousands of persons have given in their names as inquirers, sympathizers and persons interested in Unitarian thought. As one result of these Van tours our English Unitarian Postal Missions will have their hands full for a long time to come.

These Van Missions are teaching our English brethren, and may well teach us some important lessons.

One is the value of lay preachers. There are more lay preachers among English Unitarians than among us. Some of the best work done in connection with the Vans is done by laymen. If we in America are wise we shall press our laymen into the service of our cause as preachers much oftener than we do.

An important lesson of the English Vans is that the work of Unitarianism is not done. It is hardly begun. Instead of being soldiers with our battle fought and ready to lay off our armor, we have only just enlisted, we have as yet our armor only half buckled on.

We think that our thought is now pretty generally understood and we do not need to make much more propagandist effort. It is probably much nearer the truth to say that not one in a score of the educated classes have any intelligent understanding of our faith, and of the people as a whole not one in a hundred.

We talk about orthodoxy being virtually dead. The Van Mission ought to dispel that illusion. The contact with the people which these Vans give ndicates that an overwhelmingly large proportion of those who believe in religion at all believe in orthodoxy in its old and virtually undiluted forms, including an infallible Bible, a fallen race, salvation by the blood, a personal devil and an eternal hell. Here is one of many similar letters received by the Missioners:

LETTER.

"This is a word of kindly warning to the Unitarian Missioners. The word of the Lord is:—He that *believeth* and is baptised, not he that does his duty towards God and man merely, but he that *believeth shall be saved*, and he that *believeth not shall be damned.* Beware! lest you find your Eternal portion with the Devil in the *lake of fire for ever and ever*, or unto *the ages of the ages.*—Rev. XIX. 10. Please read the following lines to audience:—

ETERNITY.

"Come, oh my soul, thy certain ruin trace,
If thou neglect a Saviour's offered grace,
Infinite years in torment thou must spend,
Which never, never, never have an end.
Yes! thou must spend in torturing despair,
As many years as atoms in the air.
When these are spent, as many moments more
As grains of sand upon the ebbing shore;
When these are gone as many to ensue
As blades of grass or drops of morning dew,
When these have fled as many yet behind,
As forest leaves when shaken by the wind.
When these are spent as many millions more
As moments in the millions spent before.
When all these doleful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought, could I suppose
That then thy wretched years were at a close.
That would afford some ease. But, oh! I shudder
And tremble at that awful word, Forever!"

P. S.—I enclose a pamphlet, which I have recently published. May you be led to tremble at God's word, lest you be cast into outer darkness, and finally into the *lake of fire*, which burneth with *brimstone* (Rev. XIX. 10), where there shall be *weeping* and wailing and gnashing of teeth for eternity. See Matt. XXIV. 51, XXV. 46; Mark IX. 43, 48."

The English Van Missions are clearly doing good in at least three ways:

1. They are sowing the seed of the Unitarian Gospel more widely in England than any preceding agency has ever done in the same length of time.

2. They are waking up our English Unitarian churches and giving them a new sense of their mission in the world.

3. They are doing much for the English Unitarian ministers. Nearly 100 ministers have taken part in the Van work during the past summer and autumn. Could anything be more stimulating or quickening? It has afforded them the best possible practice in extemporaneous speaking. From this time on their preaching will be certain to be a little more clear, earnest, pointed, practical, human, alive, because of this earnest face to face work with the people which they have had with the Vans.

In closing let me suggest two questions: Is not this Van Mission which is accomplishing so much in England worth trying in America? Are there not a dozen American ministers, or ministers and laymen, who will volunteer to go over to England next summer and help for a time in the Van work there, and then come back bringing to us some of our English brethren's experience and fire?

THE ORIGINAL VAN OF LAST YEAR

A PROPOSITION FROM "THE UNITARIAN".

To every person living in the limits of the Western Conference, who is not now a subscriber to either THE UNITARIAN or THE WESTERN CONFERENCE NEWS LETTER, THE UNITARIAN offers a subscription for *both publications* at the regular subscription price of THE UNITARIAN *alone*: i. e. one dollar.

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Liberalism and Enthusiasm

BY REV. THORTON ANTHONY MILLS, Pastor of the Christian Union Church, Rockford, Ill.

THERE are three great principles upon which those of the liberal faith have been united. For one thing they have emphasized the use of the mind and reason. Many Christian sects seem to have forgotten the commandment. "Thou shalt love the Lord thy God with all thy mind" and religion has often seemed to mean a peculiar feeling or emotion to be felt toward God and man, which, as President Jordan says is often a species of insanity, allied to epilepsy and hysterics. The liberal has said "Let us be rational, let us think, let us accept that alone which our reason indicates as truth".

In the second place a great deal has been done by religious liberals in emphasizing character and the obligation of service. That negro was not a liberal who prayed "Oh God I'm a bad sinner, I have broken the ten commandments and never done no good to nobody, but I thank Thee that I've never lost my religion." "Salvation by character and by character alone" has been the watch word of liberalism.

The only religious people on earth who accepted the doctrine of evolution when it was first announced and when it was bitterly opposed by others, were the religious liberals.

The great poets of America and England, the great philosophers of the world, the great scientists, are almost without exception religious liberals, who would not consent to be called either orthodox or irreligious. Socrates was forced to take his own life because he was a liberal; Luther was called a heretic because he was a liberal in his day, and Jesus, considered an arch-infidel, was nailed to a cross; "rejoice and be exceeding glad, for so persecuted they the prophets which were before you."

I occasionally hear some one say "I know liberals who are just as narrow and bigoted as any one else", and I reply, "so do I". The only trouble with liberals is that they are sometimes illiberal, and only when liberalism becomes illiberalism does it fail in any respect. There are many substitutes, wolves in sheep's clothing, masquerading under a name they do not deserve. A real liberal, one who is an enthusiastic liberal, who feels God at the heart of him, has five great qualities.

1. The real liberal is broad and constructive and not narrow and destructive. To be a liberal does not mean to continually thunder away at the forms and beliefs of other churches. Some men by their critical attitude toward those who are bound by forms have become far more slaves to their fear and prejudice of forms. A little girl in one of our liberal families once said, "My father is a liberal minister; why my father is so liberal that he will not preach in an orthodox pulpit". That is illiberalism. Let us

> "Look on no religion scornfully
> That men did ever find".

Let us not be critical. Let us not stop at toleration, but let us recognize and emphasize the good qualities of all. Benjamin Franklin was right in saying that "when people quarrel over their victuals or their religions it is an indication that they have not much of either". A great painter when asked to criticise a faulty painting, drew a perfect outline alongside and said "I criticise by creation". Let that alone be our manner of criticism.

2. The real liberal is open minded and progressive. Many who were once liberals have spent their time patting themselves on the back, sound asleep in complacent, snug, self-content, have rested supinely inactive. I know of men who were the strongest sorts of opponents of slavery who are now among the strongest opponents of

the social reforms that are attempting to put an end to other forms of slavery that exist to day. They were once at the head of the procession and are now at the tail. A man who is a social or political reactionist and calls himself a liberal, places himself in the predicament of one who said he loved God whom he had not seen, while he loved not his brother whom he had seen, and you know what that means. When people say "they are followers of Calvin or Campbell or Luther or Wesley", I often wonder if they appreciate the obligations of their professions. What was the great thing about these men? It was that they set at naught books and traditions and forms and doctrines and spoke not what men, but what they themselves thought. And to be their follower to-day means, not to think the things they thought or do the things they did, but, filled with their spirit, to go on and on beyond the farthest dreams of their highest aspirations and desires and knowledge.

3. The real liberal is democratic and not aristocratic. There is no aristocratic liberal. The essence of exclusiveness is directly opposed to the essence of liberalism. I must confess that often there is as much of the spirit of Phariseeism, pride of birth and pride of culture, etc., among the so-called liberals as among the orthodox.

"If ye salute your brethren only, what do ye more than others".

We formerly made distinctions between men and said the sheep are in our church and the goats outside, the good people within and the bad without. Let this church be for all the people: to practically demonstrate that we are all sons of God and brothers and sisters one of another; a church that will welcome the Jew and the Gentile, the barbarian and the Scythian, the Catholic and the Protestant, the heathen and the Christian, the rich and the poor, the wise and the foolish, the learned and the ignorant, the weak and the strong, acknowledging no bond but the great tie of a common humanity. Jesus was the friend,—mark you, the friend, not the charity-worker or philanthropist, but the friend of publicans and sinners.

"A mightier church shall come" says one of our great prophets, "whose covenant word shall be the deed of love. Not 'Credo' then—'Amo' shall be the pass word through its gates. Man shall not ask his brother any more, "Believest thou?" but, "Lovest thou?" and all shall answer at God's altar, "Lord, I love".

4. The real liberal is warm and not cold. The emotionless liberal is an illiberal liberal. Some of the most frigid churches, that freeze the heart and soul are called liberal Others have tried to burn them up so they try to freeze others up. I have attended liberal churches that were chill and barren enough to give one rheumatism of the mind and heart and which resembled the 'best room' at the old farm house which is filled with stuffed—uncouth furniture and opened to the sunlight only for weddings, funerals or the parson. We must make our liberal church the warmest, most genial and hospitable spot in every city.

5. The real liberal is unselfish, not selfish. The liberal's motto should be: "Not to be ministered unto, but to minister". I often feel that this is the only reasonable ground for the existence of the church. I do not want it to be a charitable institution where men can do good by proxy for very often "organized charity, frigid and iced, deals out a cold statistical Christ", but I would it might have the spirit of a woman who said: "I always wanted to go and work among the poor in settlement work, but now I see that I am already living in a settlement where I can do good".

We hear churches crying that they cannot do much because they are poor; they are poor because they do not do much. They very much resemble the Mississippi boat that had to pause for some time after blowing the whistle in order to get up steam to go ahead. When the church ceases to be a parasite upon the body of society, striving to suck out enough nutriment to keep its pitiable self alive, and organizing itself

to give aid, not to get, pours into the veins of society the blood of life, freedom and love, and thus becomes the indispensable servant of the people, it will not be deserted but embraced by the people.

Unitarian Conference of the Middle States and Canada

The twenty-third annual meeting of this Conference will be held with the First Unitarian Church in Philadelphia, November 13-15. The program is as follows:

WEDNESDAY EVENING, 8:00 P. M.

Public Service with two addresses on "Modern Apprisals". I. "The Worth of a Church", by Rev. Lewis G. Wilson, Boston, (Secretary of the American Unitarian Association). II. "The Essential Content of Religion" by Rev. U. G. B. Pierce of Washington, D. C.

THURSDAY, NOV. 14.

Morning session beginning at 9:30.

Annual meeting of the Conference. Address of Welcome by the President. Introduction of Business. Annual Report of the Secretary and Treasurer.

Address, "The Rational Development of our Congregational Democracy" by Rev. Franklin C. Southworth, President of the Meadville Theological School, to be followed by discussion, opened by Rev. Leon A. Harvey of Brooklyn.

12:15. Service of Worship, conducted by Rev. Alfred Rodney Hussey of Baltimore, Md.

1:00. Adjournment for collation.

Afternoon session beginning at 2:15.

Election of officers and other business. Addresses on "Elements of Public Worship". I. "The Place of Prayer in a Liberal Church", Rev. Edgar S. Wiers of Montclair, N. J. II. "The Right Use of Music in a Liberal Church", Rev. Alson H. Robinson of Newburgh, N. Y. III. "Hymns of the Liberal Faith", Rev. Chas. Graves of Passaic, N. J. IV. "The Edification of Scripture", Rev. Alfred C. Nickerson of Plainfield, N. J. V. "The Sort of Sermon that Counts", by Mr. A. Emerson Palmer, Secretary of the Board of Education, New York.

Evening session, beginning at 8:00.

Platform Meeting. "Things We Insist Upon". I. "A Straightforward Theology", Rev. John P. Forbes of Brooklyn. II. "The "Ethical Focus of Religion" by Rev. John Haynes Holmes of New York. III. "Religion's Concern for the Here and Now", Rev. Charles E. St. John of Boston. IV. "The Divine Fact of the Common Man", Rev. Thomas R. Slicer of New York.

FRIDAY, NOV. 15.

Morning session beginning at 9:30.

Devotional services conducted by Rev. Thos. Clayton of Pittsburg.

10:00. Meeting devoted to the interests of the National Alliance. Topics of discussion: 1. What is the Best Kind of Program for an Alliance Meeting? 2. How Interest the Younger Women in Alliance Work?

11:00. Address by Mrs. Clara B. Beatley of Boston.

The members of the First Unitarian Church of Philadelphia, cordially invite as guests all who may be able to attend the Conference from abroad.

All who accept this hospitality are requested to notify as long in advance as possible, Rev. C. E. St. John, The Harvard 2100 Chestnut St., Philadelphia, Pa.

The church is on Chestnut St., near 22nd St.

Nightfall at the Shore

I gaze far off to the glowing west,
And the world aflame before me lies,
As the sunset passion of the skies
Pours o'er the rim of yon mountain crest;—
I turn, and such hue of quenchless rest
From widespread ocean meets my eyes.
It seems as the peace of Paradise,
The deep, strange joyance of the blest.
O, passion of the sunset sky:
My soul thrills eager to thy spell
And the zest of life leaps high to thee!
O, tender patience of the sea:
Beyond all joy that earth can tell,
I yield to thy hush of Eternity.

We are quick to criticise, and criticism has its own place in life; we are slow to cheer, and therein we waste one of the resources of power given to us by God, and we lower the temperature of life. Believe me, men and women around us are hungering and thristing for a friendly word, and a kindly greeting, and I care not whether they be high or low, they would count it a benediction. —*John Watson.*

Contemporary Portrait

IX. Charles Gordon Ames, D. D.

SOMEBODY of another household of faith who tried a little while ago to write wisely about the Unitarian forces in Boston intimated that the "Church of the Disciples" was only Unitarian in an accidental and half-committed fashion. Yet hanging on the walls of a great number of our Unitarian churches and social rooms, and repeated every Sunday in our Sunday Schools as the substance of "Our Faith," are the words formulated by the first pastor of this church ; while perhaps a majority of our church organizations are rallied around the covenant of fellowship formulated by the second pastor of this church : "In the love of the truth and the spirit of Jesus we unite for the worship of God and the service of man." Surely the gospel of faith and the method of fellowship which are central in the "Church of the Disciples" have good denominational standing, while the spirit of its inclusive catholicity is exactly to our chart and symbol.

We present to our readers this month, as our "Contemporary Portrait" the second of these leaders in our way of progress, Dr. Charles Gordon Ames. Born in Dorchester in 1828, he was "reared" on a New Hampshire farm—the most resolute sort of farmer boy, we suspect,—then became a printer-boy: and after such good training of practical culture was licensed "to improve his gift" by the Free Baptist Church which he had joined at fourteen ; was ordained at twenty-one; sent to Minnesota in 1851 as a home missionary, preaching to the frontiersmen, talking temperance and anti-slavery, editing a paper, serving as register of deeds, taking an active part in Republican politics and wrestling with doctrinal difficulties and doubts, till obliged to withdraw from the church he had founded in Minneapolis.

By 1859, he had found a welcome among the Unitarians of Boston and vicinity, though some shook their heads at his "western dialect" and outspoken radicalism. Returning to the West he gathered a society in Bloomington, Ill., which has shown persistent vitality. Not only as a preacher of religion did he make his mark; his ringing and pungent utterances on public matters "in days that tried men's souls" attracted attention beyond his own city, and his discourses on the War and Slavery were repeated in Washington, Philadelphia, New York, Boston and other places; and he took an active part in both the Lincoln campaigns.

After a brief ministry in Cincinnati, following Moncure D. Conway, he held for two years the Albany pulpit, but in 1869 he went to California at the request of the American Unitarian Association and was busy enough the next seven years in preaching and lecturing in many towns and gathered congregations in Santa Cruz, San Jose, Napa, and Sacramento, each of which supported for a time a settled ministry. For thirty successive Sunday evenings he lectured in San Francisco on moral and religious subjects to large audiences, though there was a twenty-five cent admission fee. A year and a half later, he was waited on by a volunteer committee who had secured a large subscription to enable him to organize his lecture audience into a religious society. But the California work had proved too taxing, and in 1872 he accepted an invitation to the quiet and lovely parish in Germantown, Pa. Five years later, on the death of his friend Thomas J. Mumford, he was called to Boston to the editorship of the *Christian Register*—a service which he regards as the most useful and important of his life, though, as he says, "nobody else will ever know it." The Unitarians were still passing

through a strenuous phase of divided opinion. In one of the Saratoga Conferences, Mr. Ames had said, "We cannot spare a feather from the tip of either wing." Believing that liberty and union could keep house together, and that honest differences might be a condition of healthy growth and enrichment, he aspired to make the paper a minister of comprehension and reconciliation.

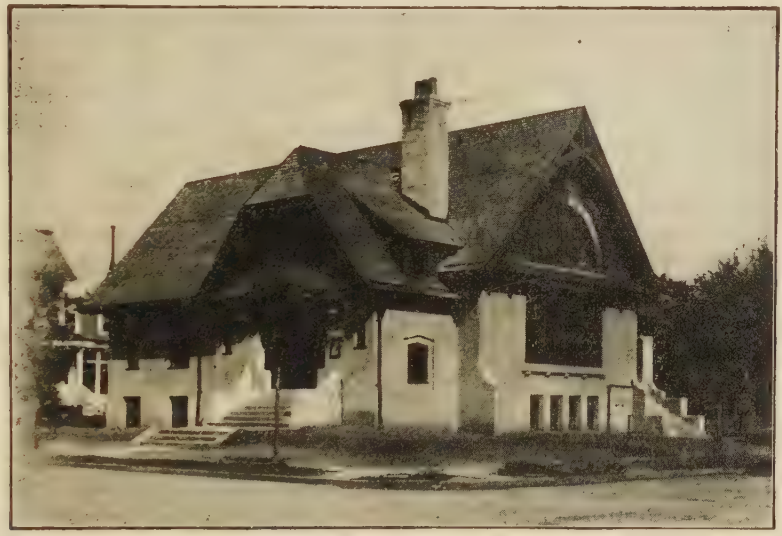
But all the time, by occasional visits to Philadelphia, he had kept burning a little fire kindled in his Germantown days, and in 1880 he was established in "a ministry of Sunday evening preaching and lecturing", with a following which crystallized into "the Spring Garden Unitarian Society", of which Frederick A. Hinckley is now the faithful minister. After eight laborious years in Philadelphia, Mr. Ames had the unhappiness of deciding between the unanimous urgency of his people that he should remain and the equally unanimous call of the Church of the Disciples in Boston. It cost a cruel wrench to resist the numerously signed appeal of many citizens besides the Spring Garden flock which he had gathered; but there was a powerful pull in the twice repeated assurance of James Freeman Clarke: "I have chosen my successor." Besides, there was a challenge in the widely expressed opinion that such a wide-open and hospitable church could not survive its founder.

The inevitable happened.. Dr. Clarke died June, 1888 ; in January following Mr. Ames received such generous welcome as the sorrowing people could give. He was already sixty, but into his Boston work he threw a zest and eagerness of service which was as a young man's consecration. One is needlessly foolish who talks of "what-might-have-beens," but it is hard to imagine how any other man could have entered into Dr. Clarke's peculiar place in Boston, and not been lost in failure. Dr. Ames saved the day through the genial insistance of a personality which was not Dr. Clarke's nor very much like it, but his very own:—yet singularly comprehensive of the best and richest of his predecessor's peculiar gifts; and for nearly nineteen years has held the post.

This is the scant record of a long, rich life in the Unitarian work. Although not a denominationalist in any narrow way, Dr. Ames has been one of our best missionary forces. At least two influential city churches were built by him: more than one other holds the strong place it does amongst us to-day largely because of his "resurrecting touch", while the whole denominational work has received color in some degree from his unique quality of service.

Surely he has always been one of the most beloved of our older men. With a radiant sort of democracy and a right homely gift of soul-hospitality, he has helped to make our escape from all denominational formalisms, snobbishness and prim conceit, easier than it has sometimes threatened to be in our high places, through the permeating vigor of his stand for the *real thing* in brotherhood. His personality is unique; a pungently incisive voice and glowing eye, a climbing if not sturdy form, with virility always notable in movement and gesture,—a buoyant and almost boyish passion for fun, a resolute and often abruptly vehement ethical passion, never separated from a singularly wide-ranging spirit of charity and toleration, yet yielding not a hair's-breadth from integrity of "witness-bearing" before any temptation to compromise for the sake of a false peace,—a pithy staccato manner of diction, and with it all a warm and luminous genius for spiritual prophecy free from all cant:—these are the salient characteristics of a man, whose full scope of manhood cannot be so summarily lined out, although we may perhaps with clearer vision distinguish where the power and the charm of Dr. Ames' friendly primacy amongst us lies than almost any other man of his generation. He is one of the few men of so many years of service who can still be called a "contemporary,"

still hard at work with the youngsters, in the spirit of youth's optimism. He speaks of himself as "still studying for the ministry and practicing on an indulgent people";—which means if nothing else that his preaching of to-day is not of the reminiscent quality, nor his tone the accent of "stratified authority." His public work has been spread over twenty-eight States: the printing press has re-inforced his spoken word largely in fugitive form, but it is the regret of us all that he has not found his time or inclination to put his work in permanent literary form. But many are they, who "remembering his word" live their witnessing perpetuity.



NEW BUILDING COMPLETED

Fourth Unitarian Church of Brooklyn (Flatbush)

THE first service in the new Church Home at East 19th Street and Beverly Road, was held Oct. 13. It was a beautiful Sunday and nearly every seat in the auditorium was taken. Mr. Harvey's subject was "Our Mission as a church" and as an introduction he said:

"As we enter for the first time this building it is most fitting that we should ask what the mission of this church is to be to us as individuals, to the community in which it is placed, and what part the great fundamentals of religion for which it stands are to play in the progress of the world.

And now we are asking what all this is to mean to us? The building is a thing of wood and stone. Its modest beauty is a noble thought realized—an ideal made visible. Let the story of its making be a parable for us. For above all else it should be a place where the ideal is realized. We hope here to find the inspirations through which our ideals are made actualities. Here we are to find the courage and the faith which will make our dreams of noble living come true".

The accompanying picture shows the exterior of the building. The lower part is of cement and plaster with

shingle gables above. The auditorium will seat comfortably two hundred, and the parlor and gallery which open with it will accommodate 150 more, making a total of 350.

The interior of the church is finished in cypress with wainscoting and open beams. The brown stain of the woodwork harmonizes finely with the leaded amber glass with which the auditorium windows are fitted, and the result gives that mellow and cheerful aspect to the room which the modern church demands.

The parlor is an attractive room with grate and mantle. The basement, with a ten foot ceiling, is a large and cheerful room with ample light from the many windows. The kitchen is fitted with modern conveniences and the steam heating plant promises ample warmth.

The first service was an enthusiastic one and minister and people are looking forward with high hopes.

"The Soul of the Bible"

One of the most notably useful "labors of love" rendered to the whole fellowship of liberal ministers, and layfolk as well, is Rev. U. G. B. Pierce's compact volume of Scripture selections just published by the American Unitarian Association. Here is indeed the soul of the Bible and its beating heart, released from the huge mass of its entangling flesh—the "body" of writing whose value has proved temporal and transient—and set forth in a consecutive unity of inspiring beauty, and most conveniently devised "useability". To the average minister the book will prove a most welcome tool; we have all been in the habit of making our own selections for "Bible readings" but the embarrassment of the superincumbent mass of matter "not adapted for public reading" has driven most of us into a rather narrowly limited range of usage. Mr. Pierce's book reveals to us many passages we had not thought to hunt out, and better, many inherent affinities of separated passages which together make a reading of singular suggestiveness, increasing substantially the pulpit possibility of scripture reading.

But of course the value of the book is not solely as a minister's tool of convenience. Preserving the general continuity of the Bible books we have here for the general Bible reader a lucid, and strongly inspirational forthsetting of the essential glory of the Hebrew literature free of its alloy. The book ought to be especially valuable to young people and Sunday School workers. Of course no one man's work will exactly meet another man's ideal. Some things will be missed that another counts as "gold of scripture": some things perhaps are included which another will count superfluous. Some changes of phraseology will offend some ears: but on the whole the work has been done with rare reverence of spirit and nicety of literary taste; and the product is a veritable jewel-gift to those who want the Bible's best, and lack the time and genius to make their own sifting.

Minnesota Unitarian Conference

The twenty-first annual meeting was held with the First Unitarian Society of Minneapolis on Monday and Tuesday, Oct. 7 and 8. Every active church in the conference was represented by its minister, and there was about the usual number of delegates. The conference opened Monday evening with a service of worship led by Rev. E. Stanton Hodgin, minister of the church. The first address was upon "The Search for Reality in Religion," by Rev. Richard W. Boynton of St. Paul. The differences in the religious world he said are differences in defining religion, not a failure to apprehend religion in its essential reality. It is our Unitarian endeavor to preserve religion as free as may be from all alloy, especially from its basest alloy, ecclesiasticism. The second address by Rev. L. G. Wilson was a vivid description of the recent

great meetings in Boston of the International Council of Religious Liberals.

The Tuesday morning session was devoted to the usual reports from the churches, showing encouraging conditions throughout the State. Rev. Rett E. Olmstead, the State missionary, sustained by the Western Conference and the Minnesota Conference, reported upon the missionary enterprises at Winona, New Ulm, Redwood Falls and Pipestone, Minn., and Brookings, S. D. In the two latter places regular monthly services are being held with excellent promise, and occasional visits are being made to other points. A strong and stimulating address followed, by Rev. Amandus Norman, Hanska, upon "What the Sunday School Ought to Do". Neither the American home nor the American Sunday School is really awake to its great opportunity. Our solution of the grave problems of American life waits upon the higher religious and moral discipline of coming generations.

The afternoon session opened with an earnest address by Rev. Kerby S. Miller of Duluth, upon "The Religion for which People are Asking, is it Unitarianism?" People are not asking loudly for Unitarianism in any theological or sectarian sense. The modern educated man wishes to shape his ideals out of an ever-widening experience. For Unitarianism as an attitude of progress and as an incentive to a high, pure, fearless type of life, people are seeking. Unitarianism means freedom, and the activities of life come out best under freedom. A good discussion followed, participated in by Rev. W. M. Backus, Mr. W. S. MacEwen of St. Paul, Rev. R. W. Boynton and Rev. B. A. Hills. A paper of rare elevation of thought and beauty of expression was read by Rev. H. A. Sather of Nazareth Church, Minneapolis, upon "How can the Church best serve Society?"

The last address of the afternoon was an inspiring statement of "The General Outlook," by the Western Secretary, Rev. W. M. Backus. The speaker dwelt on the great need of our cause for men, and the fact that our name is hated. We are pioneers and must suffer as such, but we have a precious treasure in our Unitarianism, and the methods of a loosely organized advance which we pursue are, on the whole, most likely to continue to succeed. The speaker closed by making the important suggestion of a closer and more effective co-operation of the Western Conference with the American Unitarian Association in our missionary work. This was further developed in addresses by Rev. R. W. Boynton and Rev. L. G. Wilson and the conference passed unanimously a resolution, looking to consider the question of a closer organic union of the conference and the Association. The conference voted to meet next year at Hanska and elected the following officers: President, Hon. Ole Jorgenson, Hanska; Vice-President, Mrs. P. N. Gillham, Luverne; Secretary, Rev. R. W. Boynton, St. Paul; Treasurer, Miss Charlotte E. Clarke, St. Cloud. A conference committee to extend the work of the Post-office Mission was chosen, consisting of Mrs. M. E. Partridge, Minneapolis; Mrs. R. W. Boynton, St. Paul, and Rev. Rett E. Olmstead, State Missionary. The closing session was a platform meeting, subject, "The Positive Side of Free Religion". The devotional service was conducted by Rev. L. G. Wilson and Rev. Marion D. Shutter, D. D., of the Church of the Redeemer, Minneapolis. The first speaker, Rev. E. S. Hodgin, discussed "Loyalty to Truth". Rev. H. B. Taylor of St. Paul's Universalist Church, St. Paul, spoke on "The Cultivation of Character". "The bettering of Society" was the phase of the general subject assigned to Rev. B. A. Hills of Luverne. The last address upon "The Inspiring of Human Life", was by Rev. Manfred Liliefors of St. Cloud.

"We are drawing near
Unatlased boundaries of a larger sphere,
With awe I wait as knowledge leads us on
Into the full effulgence of the dawn."

Michigan State Conference

The 32d Annual Meeting of the Michigan Conference of Unitarian, Independent and Other Liberal Churches was held at Ann Arbor, Mich., Oct. 1, 2, 3, 1907. The meetings were of unusual interest because of the presence of visitors from abroad, Dr. John Hunter of Glasgow, Scotland, Prof. E. Montet of Geneva, Switzerland, and Rev. V. D. Davis, of London, England. There was also a conspicuous fraternity of churches, Congregationalists, Baptists and Universalists, being present and taking part in the exercises.

The meeting of the Conference was preceded by the meeting of the Associate Alliance, presided over by Mrs. Hiram Marks of Detroit. The paper by Mrs. Kleinstuck of Kalamazoo, on "Clubs vs. Alliance" produced much wholesome discussion.

The Conference itself was opened by a service on Tuesday evening at which Rev. John Hunter, D. D., of Glasgow, preached the sermon. He made an impassioned plea for a life of devotion. We need high thinking, indeed, but tempered by spiritual insight and devotion. The more advanced is the church of our day so much the deeper is its need for the spirit of devotion.

The meetings of Wednesday began with an address of welcome by Rev. Henry Wilder Foote of Ann Arbor, responded to by the President, C. S. Udell. After which words of greeting were given by Prof. Montet, Rev. V. D. Davis of London, Rev. Lewis Wilson of Boston, for the American Unitarian Association, and Rev. W. M. Backus of Chicago, for the Western Conference.

The meeting of Wednesday morning was devoted to the general topic of Religious Instruction. Rev. Caroline Bartlett Crane of Kalamazoo discussed the subject of "How can we keep the young people?" She answered the question by saying that we can keep them only by showing the worthfulness of the church as a positive and active force for righteousness and welfare, and then setting the young people to work. Dr. Lee McCollester of Detroit, followed with the topic, "Religious Education in the Churches", in which he showed what a great factor the church had been and still is, in educating the higher sentiments and feelings of the people. Then Rev. A. M. Lord of Providence, R. I., gave an address in which he emphasized the value of co-ordination in the Sunday School service to the end that the children should leave the service with a single definite impression made upon their consciousness from beginning to end.

The evening platform meeting was opened by Rev. F. H. Bodman of Battle Creek. He spoke on "Everlasting Religion" and emphasized the thought that in this period of changing forms we need not fear that religion will ever be lost. All growth is from within outward, and we do but change the little house for the grander mansion.

Speaking on "Religion and Social Welfare", Rev. J. P. McCarthy of Kalamazoo said, we sometimes forget that religion deals primarily with the relation of man to God, and only secondarily with the relations of man and man, and so we go to extremes. We often seem to make men better off, without making them better. We plead for a faith in an unconquerable deity, and for a soul centered in Him.

Rev. H. B. Bard of Grand Rapids, dealt with the question of "Socialism as a Rival of Organized Christianity". Socialism, he said, is not a religious movement, though it has some religious qualities. Its aim is not morality, but a more equitable economic condition. In theory, it is not a rival of Christianity, but in practice it is, and its great strength lies in its promise of a present heaven.

Regarding, "Social Forces as Allies of Christianity", Rev. B. A. Van Sluyters of Grand Rapids, said that the church is a saving power in spite of

itself. The church needs to recognize its own offspring outside in the world, in the desire for social betterment. The social forces are just as inspired as the church. They are the result of the teaching of the church.

Thursday's meeting began with a devotional service in charge of Rev. V. D. Davis of London, England. Rev. John Gordon of the South Congregational Church, Grand Rapids, then spoke on "The Religious Emphasis Needed To-day". The emphasis to-day, he said, is not belief, but on the condition of the heart. There is a new emphasis upon the work of the minister, he must think for himself. "Heterdoxy on fire is better than orthodoxy on ice". Emphasize the Kingdom of Heaven within, here and now; the Brotherhood of Man because of Divine Fatherhood; the spiritual union of the churches; and the better and more reverent, because better informed, attitude towards the Bible.

A short talk on the principles of "Morality" was given by Rev. H. Van Ommeren of Mt. Pleasant, who was followed by Rev. L. G. Wilson of Boston, Mass., on "The Moral Uses of Money". He said that any beneficent use of money is moral, and this morality is no way affected by the method of acquisition.

In the afternoon Rev. A. I. Innes of Sherwood, spoke upon "The Church and the Working-man", urging a closer interest on the part of the church in the economic welfare of the workers. Rev. A. M. Lord of Providence, R. I., followed him with a plea for a closer unity among our churches; of spirit, if not of machinery.

In the absence of Rev. A. W. Wishart of the Fountain Street Baptist Church of Grand Rapids, his able paper sent by the hands of Rev. H. B. Bard was read by the messenger. The subject was "The Ethics of Competition in Business".

The last meeting of the Conference on Thursday evening was given up to our brethren from Europe. Prof. E. Montet, D. D., of the University of Geneva, gave a paper on "John Calvin" in which he showed how much Protestantism, and even Unitarianism, is indebted to that great reformer.

Rev. V. D. Davis of London, England, speaking of "English Unitarianism", showed the striking parallelism which marked the growth of Unitarian thought and work on both sides of the Atlantic. The last address was by Rev. John Hunter, D. D., of Glasgow, Scotland, who made a plea for a church that should be simply Christian, in which all workers for righteousness might co-operate.

At the business sessions of the Conference held Wednesday morning and Thursday afternoon, much business of interest was done. Especial interest is attached to the invitation of the Church of All Souls, Grand Rapids, to hold the next Conference there in joint session with the Universalist State Convention. This invitation was most heartily accepted.

The following resolution was also adopted:

Resolved, That the Michigan Conference of Unitarian, Independent and other Liberal Churches hereby express to the Council of the National Unitarian Conference its earnest wish that the National Unitarian Conference might sometimes meet in centers west of the Hudson River. This Conference suggests that the meetings of the National Conference might advantageously be held in rotation at points south of New York, in New England, and west of the Hudson River, and would urge that inasmuch as the last two Conferences have been held at Atlantic City and at Boston, the Conference in 1909 should be held at a more western point."

The following officers were elected for the ensuing year:

President, C. S. Udell, Grand Rapids, Mich. First Vice-President, Rev. Lee McCollester, D. D., Detroit, Mich. Second Vice-President, Hon. S. W. Hopkins, Mt. Pleasant, Mich. Secretary, Hon. A. C. Kingman, Battle Creek, Mich. Treasurer, Mrs. B. A. Finney, Ann Arbor, Mich.

Directors: Rev. A. I. Innes, Sherwood, Mich.; Mr. C. W. Hills, Jackson, Mich.; Rev. Caroline B. Crane, Kalamazoo, Mich.; Hon. C. A. McCotter,

Indianapolis, Ind.; Rev. G. A. Thayer, Cincinnati, Ohio. Representative on Business Committee of the Western Conference, Rev. J. P. McCarthy of Kalamazoo.

R. Shaw Barrow, Sec'y.

Directors' Report of the American Unitarian Association

The Directors of the American Unitarian Association held their regular monthly meeting at their rooms, 25 Beacon Street, Tuesday, October 8. There were present Messrs. Carr, Eliot, Fox, Frothingham, Hutchinson, Lincoln, and Williams, and Mrs. Coolidge and Mrs. Keyes. In the absence of the Secretary in the West, Mr. George W. Fox was chosen Secretary pro tem.

The treasurer made the following statement for the month of September, 1907:

Cash on hand September 1, 1907...	$34,480 47
From donations.....	137 00
Income of invested funds.....	2,181 75
Interest on bank deposits.....	178 87
Gift of Katherine E. Blossom, Frederick Hill Blossom, and Harold Hill Blossom, in memory of their mother, to establish the Sarah Hill Blossom Fund, the income to be used for the missionary purposes of the Association	1,000 00
General investments, amount received for re-investment.....	833 39
Investment Church Building Loan Fund, repaid on loans.....	5,365 00
Books sold, etc,.....	854 57
All other sources.....	2 60
EXPENDITURES.	
For missionary purposes.....$	5,001 34
Books and tracts for free distribution	39 71
Books published for sale.....	1,450 34
Salaries and other mission'y expenses	1,796 48
Expenses of Unitarian Building.....	255 94
General Investments and other funds amount invested.....	3,373 25
Investment Church Building Loan Fund, loan to church.....	600 00
All other purposes.....	1 88
Cash in hand October 1, 1907.....	32,514 71

Upon report of the Finance Committee the following votes were adopted:

Voted, that Francis H. Lincoln, the treasurer of this Corporation, be and he is hereby authorized and directed to receive from the Executors of the Wil of Sarah E. Potter any and all securities and cash which may be distributed by said executors under said Will to this Corporation, and to execute and deliver to said Executors, in the name and in behalf of this Corporation, an absolute and complete release and discharge under seal.

Voted, to authorize the treasurer to advance to Rev. Thomas Clayton $300 from the appropriation for Allegheny, Pa., in order that the rent of Carnegie Hall may be paid in advance.

The Treasurer gave notice that the votes in regard to the payment of the debts upon the churches in Albany, N. Y., and Dallas, Tex., had been accepted by these societies.

Upon report of the Committee on Education it was:

Voted, to appoint Mr. Alexander Kiss to be a Perkins Fellow for the year ending May 1, 1908, with a stipend of $200.

Voted, to appoint the following lecturers on the Billings foundation, and to authorize the President to draw upon the income of the Billings Lectureship Fund for the expenses of their journeys: Prof. T. G. Masaryk of Prague; Rev. Valentine D. Davis of London; Rev. Nicholas Jozan of Budapest; Rev. Max Fischer of Berlin.

Voted, to rescind the appropriation made in May for the Society in Madison, Wis., and to appoint $300 in aid of that Society for the year beginning May 1, 1907.

The Committee on the Church Building Loan Fund reported through the treasurer that the following loan had been made, since the last meeting of the Board of Directors: Union Christian Society of Buda, Ill., $600.

Under miscellaneous business a communication was received from the Lithia Springs Chautauqua Association, transmitting the request of that Association that in view of the burden of debt resting upon that Association and the general discouragement of its work, the American Unitarian Association be invited to take charge of the Chautauqua in succeeding years. Professor Henry H. Barber addressed the Board upon

this project, and after discussion it was:

Voted, that it is not expedient for the American Unitarian Association to assume the charge or the Lithia Springs Chautauqua.

Adjourned.

GEORGE W. FOX, Sec'y pro tem.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. H. E. Latham of Westboro, Mass., to the church in Eastport, Me.

Mr. L. C. Dethlefs of the graduating class of the Meadville School, to the church in Walpole, Mass.

Rev. C. P. Wellman to the church in Humboldt, Iowa.

RESIGNATIONS.

Rev. C. Y. DeNormandie from the church in Kingston, Mass., after a pastorate of thirty-five years.

SYMPOSIUM

Shall We Make Church Membership More Definite?

We have submitted to a number of our ministers the following question: "Does our cause suffer through indefiniteness of enlistment and vagueness in church-membership? Is some more explicit method of the enrollment of our forces consistent with our ideals?"

Here is what the brethren have to say in reply:

Rev. Howard N. Brown, Minister of King's Chapel, Boston, Mass.

Undoubtedly organized Unitarianism suffers through the looseness of the tie that binds many nominally Unitarian people to our churches: and there is nothing inconsistent with our ideals in the endeavor to strengthen that bond. Such endeavors however cannot avail much merely by making the enrollment more definite. The difficulty is that to many people Unitarianism chiefly wears a negative aspect. It denotes the absence of certain things made prominent in other churches. Such people have yet to learn the great positive content of Unitarian ideas. To teach this is a slow and difficult undertaking. Spiritual growth is the slowest of all human development and nothing but spiritual growth can provide a real remedy for those weaknesses and defects of which we are conscious as a religious body.

Rev. W. H. Ramsay, Minister of the Unitarian Church in Louisville, Ky.

I have been thoroughly convinced for several years that the indefiniteness and vagueness that exists with regard to church membership is a serious weakness in our denomination. I am nothing of a sectarian, and care little for denominational statistics, but I believe firmly that any church that is to fulfill its complete function, and contribute most to the moral and spiritual advance of society, must have a clearly defined ideal—an expressed purpose to which its members are committed. That the body of Unitarian churches has accomplished much for the moral and spiritual life of this country is generally admitted. More churches have been a leaven in more ways than one. Nevertheless, they have not as churches done anything like what they might have done, had they tried more diligently to hold their adherents, and especially their children, in loyalty to, and personal co-operation for well-defined moral and religious ideals. To use the figure of a distinguished Jewish Rabbi, speaking of the ineffectiveness of his own church organization, we have been "trying to carry water in a sieve."

An experience of twenty years as minister of Unitarian churches convinces me that it is practically useless to try to get the majority of the adult adherents of our churches to formally join a church organization, and it is doubtful if it would be of much benefit to them to do so. The older generation

of Unitarians are individualists and will remain so to the end. But if our churches are to do really effective work for the moral and religious life of the coming generation—if they are to do their share in saving this country from moral anarchy, they must abandon the individualistic theory and method of church work and proceed upon the modern conception of the church as a communal body—teaching their children that they cannot stand alone or work alone. The children at the period of adolescence, should be sacredly inducted by solemn and appropriate ceremonies into the larger spiritual relation to the race, through the symbolism of the church. Because they have almost entirely neglected their sacred and all-important function the Unitarian churches have failed to hold their children. This work for the children should, of course, begin in the Sunday School and the end in view should never be lost sight of. But few if any of our Unitarian Sunday Schools are organized or conducted with any such end in view; and indeed most of our ministers and our societies do not take the Sunday School very seriously. The future of the church is bound up with the success or failure of the Sunday School. The successful Sunday School will send from year to year its quota of well-trained and loyal young men and women into the church; and these young people will have no hesitancy in openly committing themselves, and affirming their loyalty to the moral and spiritual principles and ideals for which they are ready to stand and to work, and to stand and work *together*.

Rev. Augustus M. Lord, D. D., Minister of the First Church, Providence, R. I.

Certainly I believe some "explicit method of enrollment" in our religious organization is essential to the maintenance and growth of that organization because it is essential for the fulfillment of the spiritual life, the clarifying and concentration of the moral sentiment and the spiritual experience, especially in the hearts of the youth of our churches. It is in the nature of youth to seek such definite resolution and its expression and we go against nature if we ignore it.

The exact form of service, however, may well be left to the individual church. In our community of free churches it may vary all the way from a Confirmation Class culminating in a Confirmation service to the simplest form I know in a church where one may become a member by signing the church book any time, and on a given Sunday, "Fellowship Sunday", the names of all those who have so joined during the year are read from the pulpit and a brief welcome to fellowship is given by the minister.

Rev. F. M. Bennett, Minister of the Unitarian Church, Lawrence, Kansas.

There is no doubt in my mind that "our cause suffers through indefiniteness of enlistment and vagueness in church membership". I have spent much energy in the last ten years in trying to overcome this defect. Many so-called liberals are afraid definitely to enroll themselves as members of even a liberal church. They are unable to disabuse their minds of the assumption, made constantly by orthodoxy, that church membership is synonymous with eternal salvation from a hypothetical hell. Many liberals labor under the illusion of an exaggerated individualism and an abnormal egotism and are not willing to assume definitely the heavier responsibilities of religion which the free church demands. They live under the shadow of a mighty negation of orthodoxy and are in that respect still bound. Consequently they are far from being free to unite themselves together in a liberal church, although they may be willing to join almost every other organization but that which calls itself religious.

There is too much looseness in the organizations of many of our churches, too little care of what constitutes membership, and of what membership

should mean. Some of our ministers are unbusinesslike and unsystematic in this regard, but the great fault lies with the laity who are not yet quite free to do as they please in religious matters. Many of our churches, laboring under a false ideal of what constitutes freedom, will permit no one to touch the loose basis of membership to better it and make it more definite.

I firmly believe that we should not fear to be counted, nor fear to make it possible to count those who are loyal to our ideals. We need to insist that no man is truly free in religion until he is willing to make his principles definitely known to the world and willing to assume all the responsibilities of holding them. Our ideals are worth but little unless we are free enough to be willing and anxious to organize them, and ourselves, so that they may be made effective in the world. Our ideals of freedom and truth should enable those who are truly free to work *together* for their application to life. He who can create the spirit and devise the method for doing this will deserve our gratitude.

Rev. Edward F. Hayward, Minister of the Unitarian Church in Marlboro, Mass.

Touching the question of the practical necessity for church membership. I think that any weakness which organized Unitarianism may be suffering from goes deeper than such a matter of detail. A certain value attaches to formal uniting with the church. The creation of a genuine church consciousness, a feeling for its religious expressions, reinforced by convictions of duty and the habit of attendance, goes deeper. This is largely dependent on the home. Joining the church, like forcible appeals for church-going, needs to be repeated often. It will not in itself make loyal, devoted adherents when parents have not done their duty and the home influence is not behind it. We have had successful churches which made much of formal membership, others which made little of it. In either case the cause of the success was something else, of which the formal act was only an outward and incidental expression.

Rev. Herbert H. Mott, Minister of the Unitarian Church in Nashua, N. H.

The editor of THE UNITARIAN asks: "Does our cause suffer through indefiniteness of enlistment and vagueness in church membership"?

I reply, indefiniteness and vagueness are fatal. In so far as any cause is indefinite and vague, it will fail to impress itself on the mind of the people. Quakerism was vague, and failed. Transcendentalism was vague, and failed. Positivism in spite of its name was vague, and failed.

The question is, are we vague? I think not. We are, on the contrary, the most explicit of all Christian denominations,—the clearest and most concise of any modern religious organization, Catholic or Protestant. Every other denomination keeps its creed as much as possible in the background. We take precisely the opposite course.

What is the fact? The fact is that the Unitarian Church of America is the only Christian body in the world which is clear enough about what it believes to dare to hang the statement of its faith where it can be seen of all men, in the vestibules and parlors of the churches. In this city of thirty thousand not a single church ventures to expose its creed to public view, except our own.

No, Mr. Editor, in my humble judgment, it is not from indefiniteness that we suffer, but from lack of ministerial organization. Our ministry is a mob, with the strength of a mob, and also with its weakness.

Rev. Henry Hallam Saunderson, Minister of Third Congregational Society, Cambridge, Mass.

Many of our older churches have inherited a dual organization from the times when the Parish was municipal, and the church within the Parish represented the spiritual purpose of the

organization. Many a minister of such a church finds to-day that membership in his church is very indefinite. The "Church" as distinguished from the "Parish" lost its special significance when the Parish ceased to be municipal, nearly a century ago. And in many cases membership in the Parish does not, to-day, mean the declaration of a spiritual or religious purpose. There would be a distinct gain if the indefiniteness of duality of organization gave place to one definite bond of union of all who in the organization are working together to advance its aims. It is not inconsistent with our spirit of freedom to have, as a bond of union, a declaration of a spiritual purpose.

Notes From the Field

Second Unitarian Church
Brooklyn, N. Y.
Rev. C. S. S. Dutton
Minister

There was unveiled Oct. 20th in the Second Unitarian Church, Clinton and Congress streets, a beautiful tablet to the memory of the Rev. John White Chadwick, who was the minister there from 1864 to 1904. The tablet was made by Tiffany and the inscription is by Rev. William C. Gannett, minister of the First Unitarian Church, Rochester, N. Y., who was a warm admirer, and close personal friend of Mr. Chadwick. The following is the inscription:

A Tireless Seeker for Truth
A Revealer of the Best in Literature
A Joyful Interpreter of the
Immanence of God in Nature and Soul
A Prophet of the Faith of Evolution
A Fearless Preacher of Freedom
Fellowship, Character, Service
As the Essentials of Religion
A Poet of the Life that is, and is to be
A Tender Friend in the Gladness
and Sorrow of Our Homes.

The minister of the church, the Rev. Caleb S. S. Dutton, made an address, part of which is as follows:

We understand one another today if the sum of our words is: "Our finest hope is finest memory"; or, if like the disciples of old, we say one to another, "Was not our heart burning within us while he spake to us in the way, while he opened to us the word of God?" For forty years John Chadwick was your companion in "the way" and interpreted for you the meaning of this God-filled life. Surely your hearts did burn within you, and surely now they are aglow with prophecy; for life means more because of him—that is the grand result—"The Life was the light of man."

In dedicating this tablet to the memory of John White Chadwick we are pledging ourselves to the ideals he forever held before us—ideals horizoned only by unseen reaches of themselves. The tablet is but the symbol of our inner dedication. We determine to render a service, which is perfect freedom, and in all that service to cherish with a sacred and passionate loyalty the religious freedom for which so many men have wrought and suffered; the freedom in which alone what is good and true can become a self-imposed duty, the freedom by which God alone bring us to new peaks of vision and new roads of service.

We dedicate ourselves to the love of freedom as a condition of true faith, the love of God as the real substance of faith and the love of man as its expression in human life.

South Brooklyn Unitarian Church
Rev. H. S. Baker
Minister

The last Sunday in September marked the close of the first three months of this really missionary enterprise.

Mr, Baker has preached every Sunday since the opening on the last Sunday in June with the exception of two evenings when Rev. Albert W. Clark kindly filled his place. Each week one of the local papers has published an outline of the sermon. The attendance has increased threefold since the cooler weather has come.

The Sunday School was started with three scholars the first Sunday in July with Mrs, Baker as superintendent. The numbers have increased from week to week until at present there are twenty-four regular attendants. Through the summer the school was conducted as one class. The first Sunday in October it

was divided into three grades, primary, intermediate and advanced with a teacher in charge of each department. Life Studies are the lessons used and are proving of much interest. A cradle roll has been started with two babies enrolled; also a birthday bank in which six of the scholars already have proudly deposited their pennies.

Sunday evening, October 13, the children of the School gave a Harvest Home Concert. The hall was filled to its seating capacity, there being over one hundred present. All there seemed to think the children did wonderfully well. The Recognition Service of the South Brooklyn Unitarian Church was held Sunday evening, October 20. Rev. George H. Badger, Secretary of the Middle States Conference, made the chief address, welcoming the church into the fellowship of Unitarian churches and extending a cordial hand of fraternity to the pastor, Rev. Henry S. Baker, and to the officers of the society. Mr. Christopher C. Bennett, Treasurer; Mr. Samuel Hartelius, Secretary, and Mr. Thomas Whitehurst, Auditor. Rev. Caleb S. S. Dutton, Minister of the Second Church in Brooklyn, and Rev. Leon A. Harvey, Minister of the Fourth Church in Brooklyn, also brought the greeting of their respective churches.

Church of Our Father
Lancaster, Pa.
Rev. Melvin Brandow
Minister

On Tuesday evening, Oct. 15, the fifth annual congregational supper and business meeting was held in the church room in Unity Hall. The Woman's Auxiliary had charge of the arrangements and their zeal and artistic tastes were strikingly displayed in the decorations and good things provided.

At 7:30 after the minister had offered prayer and an opening hymn had been sung, about forty-five members and friends of the congregation sat down to a very inviting repast. When the supper was disposed of, Morris Weaver, acting as chairman, announced as the first thing on the evening's program the election of three trustees for the term of three years. I. C. Arnold, C. V. Lichty and Morris Cooper, Sr., were then unanimously re-elected. The reports of the various officers of the church being next in order. F. S. Pyfer church treasurer, read the annual statement, which showed a very encouraging financial outlook. J. Hubert Ross followed with a verbal report of the literary work accomplished by the Longfellow club during the year. Mrs. Melvin Brandow, as president of the Woman's Auxiliary, then read an enthusiastic report of the many things achieved by that body of earnest workers, and she was followed by Mrs. M. T. Garvin, treasurer of the Alliance, whose report showed a handsome sum realized during the year for the building fund. A poem, written for the occasion by Herman E. Hoch, entitled, "Achievement," was then read by Rev. Melvin Brandow. Rudyard Kipling's "Lienvo," was next read by Miss Edith Cooper, which was followed by an address by I. C. Arnold, his theme being "Religious Progress and Freedom of Thought." Dr. Loos, a guest from Harrisburg, was called upon for a few remarks, and C. V. Lichty next spoke on "Religious Thought in India" The closing address was made by M. T. Garvin, president of the board of trustees, who spoke in his usual delightfully optimistic vein on the "Future of the Church." He also presented a very encouraging report as to the church building outlook, and gave the gratifying information that the Church of Our Father has on hand some 500 volumes of standard books, which it is ready to turn over to the proper authorities as soon as a public library is started in Lancaster,

Unity Church
Montclair, N. J.
Rev. E. S. Wiers
Minister

Unity Church celebrated its tenth anniversary Sunday and Monday, Oct. 20-21. On Sunday morning the Sunday School hour was devoted to special anniversary and harvest exercises and at the regular church service Rev. Edgar S. Wiers preached to a large congregation an anniversary sermon on "The Old Way and the New".

The church was crowded on Sunday evening to hear Rev. John Haynes Holmes and Rev. Thomas R. Slicer. Two parts of a Mozart symphony given by a large orchestra, a concerto for two violins, the beautiful Bach-Gounod "Ave Maria" with the violin obligato and an original hymn by Miss Florence Harris made the evening noteworthy musically. Mr. Holmes gave a clear, forceful and convincing answer to recent criticisms of Unitarianism as having fulfilled its mission and defined its continuing mission strongly and appealingly. Mr. Slicer, a constant friend of Unity Church, after put-

ting his audience *en rapport* by his genial and gracious wit spoke with depth and sweep of thought of the great work before the church to-day.

Monday evening about one hundred and seventy-five sat down at the anniversary banquet given under the auspices of the Women's Alliance. A number of former workers were present from out or town. After the banquet two hours of bright and earnest after dinner speaking retold the tale of the past, made apparent the resources and activity of the present and defined the hopes and duties of the future. The unusual virility and vigor of this wholly spontaneous movement, which ten years ago "insisted on being born" were never greater than at present. New life and growth and activity are apparent every year. A congenial soil and broad and wise methods at the beginning and the sterling growth of a decade gives this young liberal church at the opening of its second decade a spirit which "hopeth all things, believeth all things."

Summit, N. J.

Services were resumed in this city Sunday morning, Oct. 20, with most encouraging prospects for the future. For a time Rev. Frederic C. Brown, who is living in Summit, and who is engaged in newspaper work in New York city, will have charge of the services.

First Unitarian Church
West Upton, Mass.
Rev. Carl G. Horst
Minister

This congregation had the pleasure of hearing the Rev. Saichiro Kanda of Japan, who occupied our pulpit on Snnday morning, October 6th, and spoke in an interesting way on Christianity in Japan. Mr. Kanda is secretary of the Japanese Unitarian Association and was a schoolmate of our pastor in the Meadville Theological School. Our Sunday School has adopted a regular curriculum of studies and the "Channing Guild", which holds meetings every Sunday night, is to present a number of biblical dramas such as "David and Jonathan", "Elijah", "Nehemiah", etc., this winter. We are looking forward to a new memorial window, which is being made by J. & R. Lamb of New York, and has for its subject "Christ blessing little children."

The Westminster Society
Providence, R. I.
Rev. G. W. Kent
Minister

The new Westminster Church of Providence, a beautiful stone building, Gothic in architecture, located on the finest avenue of the West Side, in the midst of a growing population, was dedicated on Sunday, Sept. 29, Dr. S. A. Eliot preaching what was indeed a sermon of dedication, Rev. Nicholas Jozan of Budapest, bestowing the blessing of the old upon the new, speaking for an ancient church in Hungary, and Revs. H. H. Mott, Alfred Manchester, N. S. Hoagland and A. M. Lord, past and present ministers of our churches in Providence, taking other parts in the service. The fine old organ and pews and the ancient bell from the old church had been placed in it; and a number of memorial windows, including one that represents the beautiful front of the old church, are in place or under construction.

Henry M. Simmons Memorial
Church, Kenosha, Wis.
Rev. Florence Buck
Minister

With songs of praise and words of congratulations from many distinguished churchmen the Henry M. Simmons Memorial church for the use of the First Unitarian society of Kenosha was formerly dedicated on Sunday morning and the first services in the new church brought to the city many distinguished church men. The service opened with an organ pastoral after which there was the opening service read by the Rev. Florence Buck, pastor of the church and the members of the congregation, Following was the dedication anthem after which the Rev. Newton Mann of Omaha, the first pastor of the church, read the scripture and offered fervent prayer. The dedication sermon was preached by the Rev. Mr. Mann. He spoke on the subject "The Temple of the Lord", and said among other things: Most of all will this church borrow a sanctity from that rare and radiant soul to whose memory it is expressly dedicated and whose name it bears. Dear, delightful, luminous Henry M. Simmons. He needed not so much this noble memorial to keep him in remembrance as you need the benediction of his blessed name. How gracious, how helpful, how memorable his pulpit service here and elsewhere—a type of man one does not see more than once in a lifetime, so open his vision, so clear his thought and his speech, so large hearted he was, so sound his judgments, so inexhaustable his patience, so imperturbable his serenity. There seemed to be no burden, no infirmity or affliction that he could not uncomplainingly bear, no cloud that could visibly shadow the perennial brightness of his spirit.

Rev. Marion Murdoch, formerly minister, with Miss Buck for several years in Unity church, Cleveland, made a stirring address on the theme, "The Building and Its Message". She stated the aim of the church to be in brief, the endeavor to make life deeper, saner, sweeter, truer; and defined the newer interpretation of religion to be the application of ideas to life, to the question, how to live. Then the Rev. Florence Buck, the pastor of the church, read letters of congratulation from well known Unitarians in different parts of the country, the most notable being from the Rev. Edward Everett Hale of Boston. Then followed the formal ceremonies of dedication by the pastor and the people and the pastor made the prayer of dedication. This closed the morning service.

Another service was held in the evening at which a large crowd was in attendance. At this meeting addresses were made by the Rev. F. V. Hawley of Unity Church, Chicago, the Rev. F. A. Gilmore of Madison, while the Rev. Harvey Lee Brown of the First Baptist Church, and the Rev. W. W. Stevens of the Park Avenue M. E. Church brought messages of greeting from sister churches in Kenosha.

The new building is pure Gothic, with a great window in each end of the auditorium; cut stone traceries in all the windows, and great simplicity and beauty of proportion in line and height. The minister's study is in the south arm, the fine pipe organ, gift of Jason Lothrop, in the north, and the social rooms and Sunday School and class rooms are below. In building we have desired to place the emphasis on the worship side of the church.

People's Church
Kalamazoo, Mich.
Jos. P. MacCarthy, Ph. D.
Minister

This church has had two months of marked activity. The September bulletin was prepared and mailed in August so that when the first Sunday of September came nearly all the church organizations were in line for work and there was a good attendance at the first service in church and Sunday School. On Sept. 6 a lawn fete was held under the auspices of the Women's Society and the proceeds were given for new hymn books. Sept. 8 was observed as "Rally Day" by the Sunday School with a special program.

The Unity Society has had excellent attendance thus far both at its Sunday evening meetings and its monthly "Open Forum". At the first "Open Forum" on Sept. 20th a literary and musical program was carried out and at the one held in October an address was given by the minister on "Places of Interest in and about Boston".

The church was represented at the International Council by the minister and one lay delegate. There were eight delegates in attendance at the annual Michigan Conference of Liberal Christians at Ann Arbor. A good sized Post Office Mission Committee has been appointed and has organized for systematic work. The Women's Society served the first supper of the year on Oct. 16 and it was attended by fully 250 people. This Society is busy preparing for a Christmas sale to be given early in December.

New Books

THE CHRIST THAT IS TO BE, by the author of "Pro Christo et Ecclesia". New York. The Macmillan Co. Price $1.50 net.

This book is built about a tonic thesis, which is well phrased in the heading of one of the chapters: "Salvation by Joy". It professes to be "only a series of successive efforts to think what the gospel of Jesus really is"; and the summation of it all is that the gospel of Jesus has to do not only with a spiritual bye and bye but with a material and physical present too; that salvation has health-significance as well as ethical significance, and that neither suffering and sin are the necessities of God's will, but the antitheses of his blessing of life. The writer (who is anonymous) is evidently in sympathy with what is known as "The New Thought" in this country, and a good part of the book is devoted to the discussion of Jesus' "miracles of healing" and their interpretation in psychic phenomena of the present day. The thought is usually vigorous though not always definite. The writer is a man of forceful originality; and if, as he frankly confesses, his aim is not to conclude lines of thought but to open them, one recognizes the quality of substantial thoughtfulness which is in the mind of him who has "set thought going" in so many interesting and often unusual channels. The old monistic idea of God is frankly questioned; the substantial verity of "the devil and his angels" boldly ventured; the idea of retributive justice set aside as a mystery with which we humans have nothing to do; the necessity of pain and sorrow as a method of soul-development is sharply challenged; and an unfaltering warfare valiantly urged against every element of asceticism. The writer repudiates all belief in infallible scripture and is recourse to infallibility in Jesus alone rather naively resolves itself into a trust in one's intuitive faith as to what Jesus really was and really taught, without too much subserviency to written record. To us the chapter on "Dream of Justice" seems

most thought-compelling, and we quote its closing passage:

"Thus we conclude....that there must be a divine justice as there must be a divine mercy; but we have reason to think the human mind has as yet no conception of what this divine justice is. The conclusion to which the gospel points is undoubtedly that put forward by the Johannine writings which seek to express the divine justice by the word 'love' ".

JANUS IN MODERN LIFE; by W. M. Flinders Petrie, D. C. L., LL. D., F. R. S., F. B. A., etc. New York. G. P. Putnam's Sons. 1907.

Dr. Petrie has made his reputation as an Egyptologist; this little volume represents shall we say a by-product of a keen and versatile mind. Janus was the god who faced two ways. One must not suspect for a moment any tendency upon the part of the writer to face two ways on any vital problem he may touch upon in this volume, for his manner is unescapably direct, positive and single-minded; and that some of his convictions are uniquely original and daringly out of tune with many tendencies of modern socialogical thought makes his writing all the more piquant and attractive. In fact one almost suspects behind his daring originality a tone of bravado—the high relish of saying things not usual or even congenial to average readers. His thesis from which his book takes title, is that in the solution of vital problems of to-day, one must frankly look backward to learn well the story of the past in order to gaze forward into the future with any intelligence and sanity of prophecy. But one easily detects the zest of a man who thinks out conclusions resolutely and fearlessly for himself and then searches the past to find warrant for those conclusions. Dr. Petrie would apply the stern law of nature in evolution to the development of society; under test of his principles, the folly of trade Unionism and all socialism becomes flagrant; the nine-tenths part of modern philanthropy futile; English primogeniture is a blessed institution; a system of education should be devised with favor for the favored classes rather than for the unfortunate; in short everything should be done to discourage the persistence of weak types—the incapable, the weak-willed and the unvirile and all social institutions directed to protect the best of mankind from philanthrophies showing mercy on the unfit. The book has a solid substratum of common sense beneath it, but very much that will call forth challenge from alert minds of another range of thought is reared on that strong foundation. On the whole it contains much wholesome corrective for some too prevalent tendencies to social regeneration short-cuts and gives much for the "contrary minded" to think about.

CONCERNING LIFE. Sermons by George Dimmick Latimer. Boston. American Unitarian Association. $1.00 net.

We have here the product of a faithful and efficient ministry of seventeen years. It is straight-forward, earnest, simple and very lucid discourse upon the practical issues of life in terms of the ideal and spiritual. Mr. Latimer does not affect brilliancy of diction or boldness of originality, nor is his message toned often to accents of eager enthusiasm. But it is all marked with clear-cut good sense and genial helpfulness of spirit. His themes are significant and illustrative: "Life as a Fine Art,": "The Builder with the Sword"; "The Lean Soul"; "The Liberty of the Inner Life"; "Christian Courtesy"; "The Opened Eyes" are typical topics, and the treatment is uniformly direct and serious.

FOR THE BEST THINGS by J. R. Miller. New York. Thomas Y. Crowell & Co. Net 65c.

MORNING THOUGHTS FOR EVERY DAY by J. R. Miller. New York. Thomas Y. Crowell & Co. Net 65c.

CHRISTMAS MAKING by J. R. Miller. New York. Thomas Y. Crowell & Co. Net.

Mr. Miller is the writer of many books; and while none of them are great books or especially brilliant from a phrase-maker's point of view, they are all pre-eminently wholesome, sane and sensible. He preaches a gospel of practical religion stoutly ethical in its direction and modern in spirit. And he writes to the comprehension and need of common folks. His writing reveals little of his dogmatic theology, but a good deal of his spirit of joyous religiousness closely applied to the issues of personal conduct. "For the Best Things" contains chapters (which were probably sermons originally) on "The Rule of Peace", "Sympathy with Weakness", "Christ in Our Every Days", "Doing Impossible Things", "A Program for a Day", "Crosses" and the like: all written in a friendly and unaffected style. "Morning Thoughts for Every Day" consists of little sermonettes' very brief and pointed in uplift of aspiration for use in morning devotions. "Christmas Making" is a dainty holiday book with good illustrations and a serious Christmas message.

—Messrs. John W. Luce and Company announce for early publication a book on Friedrich Nietzsche by Henry L. Mencken. There will be a biography of Nietzsche, a detailed explanation of his notions regarding morality, the superman and recurrence, and chapters on his destructive criticism of Christianity, government, law, civilization, marriage and education. In addition there will be a discussion of his relations with Wagner and three critical essays—one dealing with Nietzsche's forerunners, one with his disciples and one with his critics and their arguments against him. The book will present a popular study of the philosophy of a man whose name is widely known but whose message is imperfectly understood.

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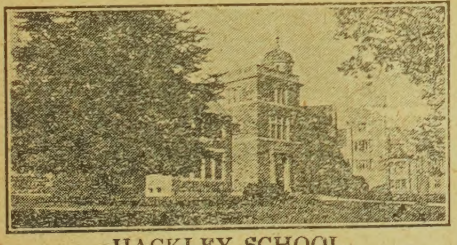

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